WORLD CALL

JUNE 1942

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World Call

VOLUME XXIV JUNE, 1942 No. 6

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Circulation Corner

"I have just completed a very thorough reading of the April number of WORLD CALL and wish to express my appreciation for the fine quality of its material and particularly for the comprehensive Christian viewpoint and for the forward look expressed in so many of its articles."

—OLIVE I. ZIEGLER.

Toronto, Ontario.

"I have never missed an issue of WORLD CALL from the day first one was published, and surely do not want to break my record. Each and every number is a joy and inspiration."

—MRS. R. L. HAYS.

Louisville, Kentucky.

"As a new reader of the WORLD CALL, I would like to say that I feel it is the best money I have spent for some time, and I feel our missionary society will benefit from the news it contains from month to month."

—MRS. C. A. CARTER.

London, Ontario.

Mrs. James G. Cross, WORLD CALL Secretary for the National City Church in Washington, D. C., has forwarded to the editor the following letter from Mrs. Franklin Jones, a subscriber, who expresses her appreciation for WORLD CALL:

"Please renew my subscription to WORLD CALL for two years. I feel greater appreciation for the WORLD CALL now than ever. With every magazine and paper filled with news of fighting, destruction and suffering, I welcome one which tells of those who are trying to meet the needs of suffering humanity by bringing the message of Christ to them.

"Churches everywhere are thinking about the part they must take in shaping the peace to come. I welcome such articles in the WORLD CALL. I want to know what our leaders are thinking and planning."

Remember the Boys Away From Home

Many churches are sending that eleventh subscription to chaplain offices, or to churches serving Army Camps. More of the men in the Armed services of our country should have WORLD CALL made available to them. Magazines sent to recreation centers in the camps, to USO Service Clubs, offices of the chaplains, churches located near and serving men in training, will continue without delay because of changes of address. Chaplains and ministers frequently write that they can use several copies of WORLD CALL each month.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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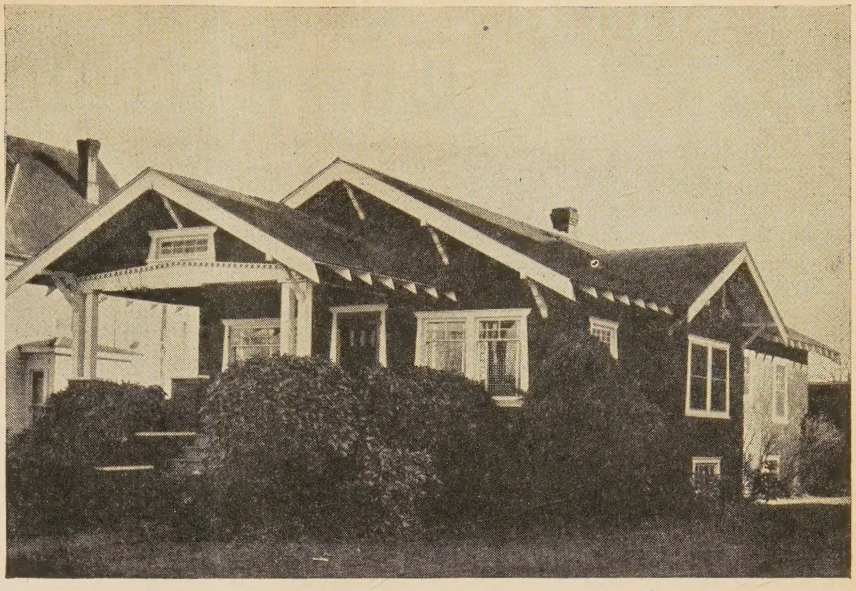
EVERY CHURCH SHOULD HAVE A HOME FOR ITS MINISTER'S FAMILY



Parsonage of First Christian Church, Lebanon, Oregon

Churches without parsonages should take advantage of these good times to buy homes for their ministers with the aid of loans from the Board of Church Extension.

With the aid of a $3,500.00 loan from the annuity funds of Church Extension, the First Church of Lebanon, Oregon, recently bought the beautiful bungalow, pictured above, for its minister.

Since there is little demand for loans to aid in the erection of new churches due to government restrictions, the Board of Church Extension will be glad to make loans to churches to acquire parsonages.

An annuity gift to the Board of Church Extension will do two things. First, pay the donor a good income for life—second, help the Board of Church Extension furnish homes for ministers and their families.

NEW ANNUITY RATES

The annuity rate is determined by the age of the donor, or his survivor, in accordance with the following age schedule, effective January 1, 1942:

30-39 years—2½%	60-64 years—5%
40-44 years—3%	65-69 years—5½%
45-49 years—3½%	70-74 years—6%
50-54 years—4%	75-79 years—6½%
55-59 years—4½%	80 years and above—7%

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Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

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Address _____

Date of Birth _____

Survivor's Date of Birth _____

The Threshold

Our Cover

ON THE cover of this, our Children's Day Number, appears a photographic reproduction of "Christ Blessing Little Children," a work of the well-known wood carver, Alois Lang of Grand Rapids, Michigan. Mr. Lang is of the famous Lang family long associated with the Oberammeragau Passion Play. He is a cousin of Anton Lang who for so many years took the part of the Christ in that production. The photograph is used with permission of the American Seating Company of Grand Rapids in whose church department Mr. Lang does his work. It is hoped that arrangements may be made for delegates to the Grand Rapids convention, July 28—August 2, to meet Mr. Lang and see his work. WORLD CALL will carry a further story on the work of Mr. Lang in the July-August issue.

Summer Schools

The many announcements which are being received indicate a splendid series of interdenominational conferences of various kinds. One called to our attention is that the Summer Conference and Boulder School of Missions to be held in Boulder Colorado, June 21-27. This is sponsored by the Interdenominational Board of Church Women. Studies will be made of Inter-American Relations and of Migrants in Colorado.

The United Christian Youth Movement plans four youth conferences—Eastern, Central, Southern and Rocky Mountain. Information may be secured from the International Council of Religious Education, 203 N. Wabash, Chicago, Ill.

Secretary to Pastorate

Announcement has been made that Ben C. Bobbitt, secretary-director of the Kentucky Christian Missionary Society for a number of years, has accepted a call to the pastorate of First Christian Church, Lincoln, Nebraska. Mr. Bobbitt succeeds Dr. Ray E. Hunt and will assume leadership about August 1.

Army Camp Mission

The Department of Evangelism of the Federal Council of Churches has completed its second army camp Christian Mission. It was held April 6-10 at Fort Bragg, North Carolina, one of the largest training camps, with eight speakers participating, according to Dr. Jesse M. Bader, Executive Secretary of the Department of Evangelism and one of the speakers. The first army camp mission was held at Fort George Meade near Baltimore, March 9-12.

During the five days of the Fort Bragg Mission, from Monday to Friday, the speakers held 123 meetings with a total attendance of 13,075, and conducted more than 500 personal interviews and hospital visits.

Children's Clothing

A Children's Clothing Crusade for needy American children in impoverished rural and mountain sections of the United States and for British and refugee children in Great Britain has been launched by the Save the Children Federation of One Madison Ave., New York, N. Y. The campaign, with which Dr. Dorothy Canfield Fisher is identified in an advisory capacity, will be of national scope and will continue through December of this year. The goal of the campaign is one million pounds of serviceable used clothing and shoes.

The principal method of raising the clothes will be through public school "Bundle Days" held in the more privileged sections of the United States.

United Advance

Carrying the plans, for reaching every man, woman and child in the United States with Christian education during the four-year United Advance of Protestantism, "out where people live" was the major accomplishment of the 130 one-day conventions recently completed in 41 states and the District of Columbia.

More than 35,000 church and community leaders received new inspiration and impetus for the Christian education program from the 200 leaders of 40 denominational and interchurch groups who composed the nine teams which toured the country during the last three weeks of April. This report was made by Harry C. Munro, director of the Advance for its sponsors, the International Council of Religious Education.

Red Cross and the Bible

Behind the marvelous demand for the Red Cross First Aid textbook which has already run to over 6,000,000 copies, and has become probably the most widely printed book produced by the demands of the war, stands the perennial record of the Bible whose teachings have inspired the Red Cross and every other humanitarian movement which the modern world knows.

The Bible, unlike any other book, is not only the best seller this year, but has been the best seller in the United States every year without exception since the year 1800. The American Bible Society reports that its own circulation of Bibles, Testaments and Gospel portions, has for the last ten years been well over 7,000,000 copies a year. When there is added to this figure the annual distribution of the other great Bible Societies in England, Scotland and the Netherlands, the annual figure mounts to over 20,000,000 copies every year. This does not include the extensive sale of Bibles and Testaments by commercial publishing houses, and smaller Bible Societies, which, it is estimated, brings the annual figure, year after year, to approximately 25,000,000 copies.

UNIFIED PROMOTION
DISCIPLES OF CHRIST

Emergency Million FOR LIFE AND WORK

The report from the Emergency Million office as of May 11 shows that Emergency Million has passed the halfway mark. This report indicates that $532,000 have been raised in cash and pledges. This report is of great encouragement to every cause participating in Emergency Million. It shows the concern of the brotherhood for the outreach of its people despite conflicting factors that beset them on every hand. Of the $532,000, $266,203.33 is in cash. The receipts from Emergency Million are maintaining about half cash and the remainder in short-term pledges.

* * *

It is inspiring to see Emergency Million Funds at work. As has been reported before, money has been sent to China and to aid in work in many of the national defense communities and other communities adjacent to military camps. Results from these appropriations are being felt. Workers have been employed, programs set up, and assistance rendered that has been of great value to the church and especially to the men in military service.

It was the privilege of the writer of these notes Sunday, May 3, to be in the church at Hattiesburg, Mississippi, and to participate in the service. The church with the assistance of Emergency Million funds has employed Miss Margaret Weisbrod. At the conclusion of the morning service, due to the activities of this worker and the pastor, two splendid young men, one from Ohio and one from Indiana, made the Good Confession and were baptized.

* * *

What can be accomplished by enthusiasm and hard work by pastor and church leaders is demonstrated by one church recently visited by an Emergency Million worker. When the pastor learned that Emergency Million was coming to his church, he preached four sermons on the causes represented by Emergency Million; he talked with individuals, and inspired his people generally with the privilege of having a real part in the causes represented. Although the church had been assigned two units, the worker asked for four units, and when he left the church eight units had been subscribed. By the time he reached the Emergency Million office in Indianapolis, he learned that more than thirteen units had been sent in by that church—but more than that, the church has discovered through this effort just how much a part it can have in the world task of Disciples of Christ.

WORLD CALL

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Child Labor Laws Imperiled

THE National Child Labor Committee has rendered American democracy and the American child a good service in warning against using the war-time labor shortage as an excuse for scuttling laws and standards protecting children against commercial exploitation. The warning was prompted by reports from departments of education in many states that action was contemplated or had been taken to modify the school program to permit children to assist in emergency agriculture work. It is urged that every such proposal should be authorized only after the state farm placement services had certified that sufficient adult labor was not available. It is further urged that any such decisions affecting the education and welfare of children should carry the approval of the governor and of the state departments of education and labor.

Americans will do well to give heed to this good advice. Standards and regulations as to child labor are in most instances so low that care should be given not to relax them needlessly even under the guise of patriotism and national necessity. A nation's concern for the welfare of its children is a test of its democracy.

The Church Adjusts Its Program

THE recent government restrictions upon building have affected the hopes of great numbers of individuals. Many homes that had been planned will not be built. The same restricting effect has been brought to bear upon churches which had plans for new buildings. Only by adapting their programs to the necessities of the times can the churches go ahead. This does not mean that such plans must be abandoned but that they will have to be postponed, or adjustments made. In some instances this will involve the making of general property repairs. In other cases the present period will be used for the assembling of funds and for the more thorough financial undergirding of the program. It will also be a period in which many churches will plan to pay off their building debts or to refinance them.

Adapting its program to these changed conditions, the Board of Church Extension is rendering an invaluable service to many churches. Since fewer new buildings can be erected in the near future, the Board is using its large reserves to help finance repairs and in the refinancing of building debts. Another enterprise in which there is special interest just now is the purchase of parsonages. Here again the Board of Church Extension stands ready to be of service to the churches. There are probably a thousand churches of the brotherhood which could wisely avail themselves of such service in the very near future.

More than a Local Church

WE LIKE that growing tendency on the part of many congregations to carry in their bulletins and in other announcements statements indicating their participation in the work and fellowship of the larger church. The Central Woodward Christian Church of Detroit, for example, prints the following statement on the first page of its weekly bulletin:

"This church is affiliated with the Detroit Council of Churches, the Federal Council of Churches of Christ in America and the World Council of Churches."

Other churches make similar announcements, and we believe they are all to the good. They help keep the congregation conscious of the nature of its fellowship; and they make the casual visitor aware of the dignity of the church and of the world-wide nature of its life and work. Of course, any such statement must be accurate if it is to have meaning. "Affiliation" should carry with it both financial support and genuine concern in the work of these cooperative Christian enterprises. Every local church of Christ *belongs* in such a meaningful fellowship with other Christian forces of the community, the nation and the world.

Making Delaware Local

AT A recent meeting of the Board of Trustees of The United Christian Missionary Society Mr. John Rogers, prominent attorney of Tulsa, Oklahoma, said of the Report of the Delaware, Ohio, Conference on the Bases of a Just and Durable Peace: "This, in my opinion, is probably the most important document which will come before the trustees at this meeting. It ought to be read, studied and discussed in every church and by every church board in the country."

Mr. Rogers' estimate of the character of the Delaware "findings" is one shared by other informed

churchmen. It is a truly historic document and it deserves not just to be praised, but to be read—*widely* read.

When the editor of *The Christian-Evangelist* recently wrote us for our appraisal of the Delaware Conference we responded with the following comment which we share with the readers of WORLD CALL:

"A primary service of the Delaware Conference should be to focus Christian thinking upon the necessity of *planning* for peace. It is inevitable that members of the churches shall as citizens be concerned with the problems of the war. They need to see, however, that the essential business of the churches is not to wage war or to sell bonds or to become agencies of propaganda, but to maintain those spiritual values and ideals without which no decent human society can exist. Delaware gave emphasis to this fact. One senses in its findings both an awareness of the necessities of the immediate and a conviction as to the need for maintaining the longer look if humanity is not to collapse into a bankruptcy of faith in the ultimate decency of things.

"To give people this longer look of faith and hope may well be the only distinctive contribution of the churches in this hour. But if this is to be, then the spirit of Delaware must come to reflect not just the thinking of a little group of official delegates, however wisely chosen, but the attitude of heart and mind of the people of the churches. The answer is to make Delaware *local.*

"The little church on Main Street must become a center for study and discussion of the problems faced at Delaware. That its members arrive at the conclusions reached by Delaware is unimportant. The essential need is that in the light of Christian faith they seek the way to surmount the obstacles which block the path to a just and durable peace. Through numerous local study groups the churches of America may conceivably make the greatest contribution of the centuries toward the attainment of the Christian ideal of a brotherly world."

"Religion Helps"

FOR more than ten years Doctor Clarence E. Lemmon, literary editor of WORLD CALL, has been pastor of First Christian Church, Columbia, Missouri. Through this decade he has seen several generations of students pass through the doors of Columbia's three institutions of higher learning, the University of Missouri, Christian College and Stephens College. But he has done far more than view these young people as they passed through academic doors. He has shared something of their life and, in so doing, has not only come to possess a rare understanding of the problems of today's youth, but has earned and won their respect.

Many a parent has been influenced toward the selection of one of Columbia's schools for a son or daughter by the fact that such a choice would carry with it opportunity to come under the pulpit ministry of one of America's most thoughtful and compelling preachers. Students have come from the years spent in this center with a far higher regard for the church and for the place of religion in the life of the individual and his world than would have been the case were it not for this understanding friend of youth and interpreter of the Christian religion.

In a recently published volume, *Religion Helps,** Doctor Lemmon has brought together in written form some of the sermons, addresses, chapel talks and vesper messages of these years. In so doing he has greatly enriched our contemporary literature and has illustrated the effectiveness of simplicity in speaking to youth. The literary quality of these chapters is high. There are no frills. Every word counts, as is always the case in the writings of this master of the art of condensing. Each of the twenty chapters discusses a vital question of religion and life. In each the author makes his point with clarity and charm. The editor of "Book Chat" has written an interesting and significant volume.

China, Today and Tomorrow

AT A meeting of the Associated Boards for Christian Colleges in China on May 4 and 5 there was presented a remarkably clear statement as to present conditions and the outlook for the future. Particularly significant, in our opinion, are the following paragraphs:

"As a whole, our work in China has never before been so well received. Christianity is highly regarded because of the notable contributions to public welfare made both by missionaries and by Chinese Christians. The church enjoys a prestige which strengthens its work and which enables it to reach multitudes heretofore untouched. It may be that in China there is evolving a civilization more Christian than any we know. It has been said that Christianity is a more vital force today in China than anywhere else on earth.

"This is the twilight of one world, and the dawn of another. The nature of the world which will grow out of the present chaos depends on the outcome of the present struggle. But certain facts have already emerged, and must be considered in our plans for the future.

"It is certain that Western domination is dead. This will require drastic readjustments in the relationships between China and the West. Extra-territoriality and all of the special privileges which have been enjoyed for a century by Europeans, have been wiped out. China is emerging as a great power."

One of the most important obligations of the churches of America today is to seek to *understand* what is happening in China and in other parts of the Orient.

**Religion Helps,* by C. E. Lemmon. Bethany Press. $1.00.

A Christian Yardstick

By JESSIE M. TROUT*

"And Jesus increased in wisdom and stature and in favor with God and man."

FOR years Christian youth groups have used this text in varying ways and degrees as the ideal standard for Christian youth development. For all-around growth and attainment we must have opportunity for physical growth, for intellectual improvement, for spiritual development and an opportunity to put these into practice through channels of service to our fellow men.

This is still the ideal measure of a man. No person is perfectly normal according to the pattern along which Jesus grew, and which must be the pattern for each Christian youth, if he lacks in any one of these four qualities. May we then measure our world also by this Christian measuring stick? Do we surround children and young people with the opportunities and privileges that will make them grow?

Children's Day brings before us the youth of the world. We think of them and of the service we have rendered in the years that are past. Because of the Christian work which Children's Day offerings have made possible thousands of young people in many countries have reached high notches on the Christian yardstick, but the work is not done. Let me bring you some pictures of young people from the four corners of the world. Their stories are not exceptional but are instead typical for that particular part of "our Father's world" in this year 1942.

*Missionary to Japan, now on furlough and serving as associate director of the Emergency Million for Life and Work.

Mission nurse examines refugees in Chinese school

Boy of Mexico

THE first scene is laid in Belgian Congo, that great, rich district known to all of us because of our large and growing church of more than fifty thousand members. Bright African boys have made their way along the jungle paths to the mission station. They stand before the school eager to enroll in this institution that has power to satisfy their thirst to learn. The missionary talks to them but her words can scarcely be comprehended. No room! It cannot be! Not enough teachers! But surely there are more than enough persons who would love to answer these eager searchers after truth! The teacher's words are sad but final. Then one lad voices the cry of all their hearts. "Mama—you can't do this to us. You can't throw us away. Where can we go?"

Where indeed? The despairing cry of yearning youth!

ANOTHER scene takes us to China. A magistrate in a small rural town is holding court. A youthful bandit is brought before him, a defiant, surly fellow—stunted in growth, emaciated, pale. The crime deserves the death sentence and it is pronounced. The prisoner hurls defiant words. "All right—kill me if you must, but do it my way. Slash open my stomach. You'll know then what drives a man to theft and banditry."

So clamorous and unruly was the boy, the magistrate was angered and ordered that the sentence be carried out at once and the boy's demands fulfilled. To the amazement of all they found no remnant of rice or any

From left: Children of Argentina, Filipino boy, and girls from Jamaica

ordinary food in the boy's stomach—just grass—the coarse grass of hill and mountain side.

Chinese children by the thousand know that grass may stay the acute pangs of hunger—yes and Polish children and those of Greece, children and youth the world around that cannot live let alone grow and develop. But the messenger of Christ's love says it must not be, and for many hundreds of children the only hope of food for daily needs is found in the mission station. Lucky hundreds in the midst of thousands who cry out!

INDIA presents another picture to us. Budru lived in a poor little Indian village. He could not read nor write because there was no school in his village but his heart was quick to learn. He had gone on several occasions to the tent of the Mem Sahib and her workers and had heard the story of a God of love and of Jesus who showed that love to men of earth.

These messengers of Christian love could not stay long near Budru's village; but their message lingered in his heart. He knew that he must become a disciple of the loving Jesus; but how could he do it? It would be hard, because everything about him would endeavor to draw him back. What if all his village could learn and together follow Jesus? When the preaching mission came again, Budru, his father and many of his friends were there to hear. They talked about the "good news." They decided that all should wait until all could go together. It took time. But what a day of rejoicing when Budru and his village presented themselves at the mission door, asking to be taught. Budru knew that as his village turned to the true God so would be increased his opportunities to know more of him and to grow in his favor.

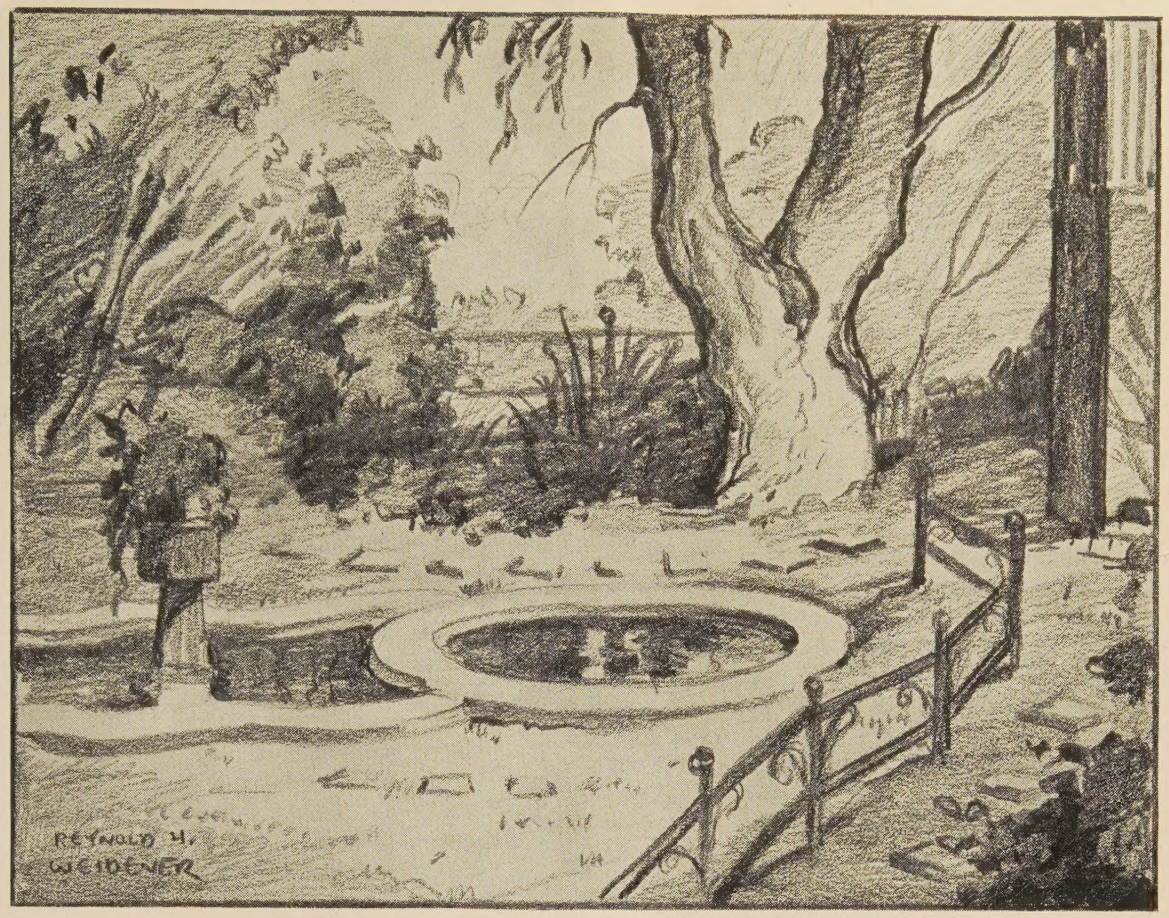
IN AMERICA too we find another scene. Jim is a manly lad of a midwestern town, active in Sunday school as well as in day school. His Christian home had joined with his Sunday school in holding before him high ideals for service and help to all people. War hysteria and super-nationalism, which too often blunt and thwart the Christian ideals of love and service to all men, could not change his heart for it was firmly implanted there that God loves *all* people, and if one group or nation erred and strayed, all the more need for helping them to find the Christian way. Hate could not grow in his heart and in his own way he defended what he knew was good in the enemy nation. His playmates jeered and scoffed at him. His grade school teacher scored him heavily but he stood his ground. "I know," he said, "that they aren't all bad because my family has a friend there. He showed us pictures and told us of the boys and girls. They are not very different from us. They go to school, play games and like the movies and music that we know. I don't care what anyone says, I believe this man." Nothing could deprive him of the privilege of keeping fresh within his heart and life this service of love and good will to all men.

The world as it is cannot help but cripple and deform its children. The church is the only institution that can remake the world into a place wherein it is safe for children to grow. Our response to Children's Day is the gauge of our concern for the children of the world. Will they have a chance to grow into the measure of the stature of the fulness of Christ?

Show me a man who is spiritual
  and I will show you a man who is victorious;
He is the master of many things;
  he will be slave to none.

Fortunate is the son
  whose father can give good counsel;
But more fortunate is he
  whose father lives as he advises.

—*Modern Book of Proverbs*
by RALPH GODFREY SAXE.



Pencil sketch of a Grand Rapids garden by Reynold Weidener

A City of Homes and Gardens

WHEN Disciples of Christ go to Grand Rapids, Michigan, for their International Convention, July 28 to August 2, they will visit one of the most beautiful and progressive cities in America.

Known throughout the world as the Furniture City, Grand Rapids might as well be called the city of homes and gardens. Most of the city's 200,000 people own the homes in which they live and visitors will discover that, however humble, they are almost without exception neat and well kept. The unusual number of beautiful gardens which surround these homes is a commentary not only upon the ideal summers of the region, but also upon the inhabitants' industry and love of beauty.

It is the Dutch craftsmen who have made Grand Rapids famous for its furniture of high quality. The Furniture Museum on East Fulton Street is a unique center of this art. The sturdy qualities of these folk (over half of them of Dutch extraction) have made for stability in the community, while their artistic appreciation has found expression in their work, in the environs of their homes and in many other ways. Not a few of the city's artists have received national recognition for their endeavors.

The influence of the people of the Netherlands on Grand Rapids is also reflected in the character of its church life. There are in the city, for example, more than 40 congregations of the Reformed and Christian Reformed denominations. Many of these still conduct some of their services in the Dutch language. Members of these churches possess deep theological interests and are, in the main, strictly Calvinistic in their outlook. There are few cities in which a larger proportion of the business and professional men are active members of churches.

Most of the gardens of Grand Rapids are of the informal type and, like that in the drawing of the young artist, Reynold Weidener, pictured on this page, are family projects, rather than the work of professional gardeners. This particular garden is that of Mr. and Mrs. Chester E. Edwards of 551 Plymouth Road, S.E. In its development members of the family take a justifiable pride. They are now planning a family chapel in the garden. Mrs. Edwards is a graduate of Christian College and of Drake University.

One thing to which delegates to this year's International Convention may look forward with an anticipation which will not be disappointed is the pleasure of spending a week in a city known for its homes, gardens, churches and schools and for the pride of its people in the better things of a city's life.

Blue Prints for a New World

By FLORENCE P. CARMICHAEL

Today's Children Must Build a New World

RATHER a large order for little children is it not? And yet the task must assuredly be theirs. For those persons who have a concern both for the children and the type of world they build, the question naturally arises as to whether or not we, as adult leaders, are adequately preparing them for this gigantic task.

Adults determine the blue print. It is a long and well established fact that from the earliest years of childhood, children catch the thoughts of those about them, they absorb their attitudes, and they imitate their behavior. It is conceded by most leading educators that a fairly permanent "set" is given to the thought, to the emotional, and to the behavior patterns of childhood, by five years of age. As adults, we have then the determining vote as to what this set shall be. This being true, it is well perhaps that we pause in these days of much talk concerning "advancement" and listen to our children for signs of either advancement or retreat in their thinking and behavior.

"Out of the Heart—"

Perhaps actual statements from the children themselves as they have gone about their work and play, or as they have engaged in class discussion or have suddenly burst forth with some spontaneous comment, will best reveal the information we are seeking, since, "out of the heart the mouth speaketh."

B—"God wants us to kill all the Germans we can because they are all mean. They have never done anything in their lives but start wars."

G—"To love your neighbor means to love everybody in the world but the Germans—No, I mean we have to love them too, but you just sort of hate what they do and say."

L—"If I could have a big gun like this little one I have, or maybe like the big one my brother is going to fire in the war, I bet I could kill five hundred of them dirty Japs."

Miss Florence Carmichael is the national director of children's work in the department of religious education of The United Christian Missionary Society

"Little children have no racial antipathies. They are often totally unaware of differences, or if aware, thoroughly enjoy the differences until some adult speaks out or acts"

S—"I surely wouldn't like to live in California. There are too many Japs there. They are all lying and trying to help Japan. Our government is soon going to have a lot of concentration camps. Goody!"

L—To this remark a classmate replied, "Well, I don't think they are all like that. Some are good Christians. The United Society sent a man out there and he helped the government to treat them fair."

R—"Gee, I wouldn't eat anything out of that dish, Mom. It was made in Japan. Let's bust it up!"

T—"Don't you fellows think I'm going to play with that Sheeny. He is only a 'Jesus-killer' anyway."

F—To this another lad replied, "Well, for cryin' out loud. How do you get like that! The Jews didn't kill him anyway, it was the Roman Soldiers. Jesus was a Jew you know. Anyway, that kid is okay when you know him—come on, don't be silly."

C—"We'll win this war yet. My dad says so because we've got the best government in the world and God's on our side."

Attitudes Are Acquired

Such remarks would seem to clearly indicate that many of the attitudes and ideas of our children, right or wrong, false or true, have been gotten very largely from the adults about them—parents, public school teachers, church school teachers, radio commentators, etc. These attitudes have practically all been *learned* or *acquired.*

Little children seem to have no racial antipathies. They are most often totally unaware of differences, or if aware, thoroughly enjoy the differences until some adult speaks out or acts. An orphan Chinese boy was recently taken into a family where there were two other children. It was not long until he was one of them and truly accepted because "he was fun to play with and could make so many things with his hands." A little Jewish refugee was proudly introduced by her new sister with the following comment: "You see my mother put a blue dress on R—— because she has brown eyes, and a red one on me because I have blue eyes. Don't you think we look pretty?"

What Kind of a Blue Print?

What shall the blue print be like? As Christians, we may and do differ greatly as to the methods of

restoring world peace or building a new world order. At the same time we as adults must of necessity possess certain basic beliefs before we can hope to be of much assistance to our children. The fact that they are finding us to be so uncertain and confused in our thinking is causing them to lose confidence in us. It is adding to their feeling of insecurity. It is causing them to form their own conclusions, many of which are exceedingly false and unchristian. In view of these facts, dare we attempt to state a few basic beliefs? Dare we assume that as Christian adults we can and will accept the following statements and use them as somewhat of a "platform" or "blue print" for the time being? We dare, for their sake.

1. We are at war because peoples throughout the world have disobeyed the moral and spiritual laws of God. But God is still at the heart of the universe. This is his world—but he is waiting on us, depending on us, and expecting us to help work out his purposes. And in so doing, to demonstrate that love and good will are mightier than force.

2. Even though engaged in war we shall maintain a close fellowship with other Christians in all countries, including those living in the enemy nations. We shall pray for them and for our enemies as well. We shall work for these Christian friends in every possible way, and seek out opportunities to do so. We shall make every effort to keep the light of Christianity burning even brighter throughout the world.

3. If fighting is a necessary consequence of our past failures; if it is necessary before the work just mentioned can be done by man; then, though we continue to fight and to assist others in so doing, we shall refrain from hating these "others" and shall direct any hatred which we may possess toward some of their ideas and methods.

What Can We Do?

Granted that we accept some such blue print, even in part, the most difficult task is yet to be done—that of making it understandable to children and of giving them suitable guidance in carrying it out.

What can we adults do about it now?

We can share these same interpretations, convictions, resolutions, and actions, with the children at their various levels of growth and development. To do this perhaps we shall first need to do as Jesus bade his disciples to do—"become as little children." And could it be that to "become as" means to possess the unprejudiced hearts of children?—hearts full of faith, love, and trust in all mankind including "Jew, Gentile, Greek, or Barbarian."

We can practice poise, courage and control in the presence of children and in that way demonstrate that "God is still in his heaven" and world, even though all is not right with the world.

We can be seen communing with him frequently regarding our daily joys and sorrows, and regarding the joys and sorrows of others everywhere.

We can help our children also to seek his presence and guidance—to love, trust, obey, and to frequently "talk with him."

We can give to our children sufficient information to demonstrate that God is still at work through his people in all the world. We can take our children to see day nurseries, settlement houses, Jewish synagogues, and many other places of interest in our community, particularly those where they can see God's purposes being worked out.

We can help them to discover practical ways of service in their homes, churches, communities. There will be many new and strong friends for the children to meet, and particularly in defense areas, friends for them to love, work and play with, or in some cases serve. They may even wish to prepare a meal for one of these new-found friends.

We can so plan our teaching work as to acquaint the children with the best that each nation produces in the way of art, music, poetry, handicraft, etc.

We can make ample provision for the children to have fairly frequent contacts with the children of other races and classes.

We can help them to discover ways in which they are very much like these other children, as for example in the things that make them happy or unhappy.

We can help them to see, to enjoy, and to appreciate, the many differences existent between races, and better to understand the causes for these differences. "If such is done in homes of children in relation to opportunities offered in everyday living, we can add the flavor of immediacy and of personal interest to what might if left entirely to the school be merely an academic matter," says Elizabeth F. Boettiger in her timely book, *Your Child Meets the World Outside.*

We can bring the children together in common interests such as trips to learn about God's outdoor world.

We can help them to discover their interdependence—a thing which will not be difficult today when all of us are discovering anew that we have to depend on each other for help and for things we desire.

Yes, all of these and more. But above all and beyond all, we can let the children see us practicing Christian attitudes and behavior in relation to others in our homes, churches and community. We shall refrain from thinking, saying, or doing anything that will deny the Fatherhood of God and the Brotherhood of Man. If these things are done, what boy or girl is there who will not be just that much better able to take his or her share of putting back together the world that we adults have allowed to "tumble down"?

I saw tomorrow marching by
  On little children's feet;
Within their forms and faces read
  Her prophecy complete.

I saw tomorrow look at me,
  From little children's eyes,
And thought how carefully we'd teach
  If we were wise.

—Source Unknown.

Jamaica Christian Mission

By E. R. MOON*

NO PLACE is in greater need of the simple gospel teaching of the Disciples of Christ than Jamaica. It was the first to be entered for missionary work by the Christian Women's Board of Missions. On the one hand the people are attracted by the pomp and pageantry of the Anglican and Roman Catholic churches, on the other by the emotionalism of other sects of which there are legion. They need the calm, rational yet spiritual biblical teaching that has characterized our movement.

Scattered among the Jamaican hills we have 35 well-built, beautiful churches. Some of them are in most picturesque locations, but hard to reach. You drive your car up narrow, winding roads clinging to the steep mountain sides. At each succeeding curve you hold your breath for it looks as though no car could possibly make the turn or pull the grade. When it is possible to drive no farther you leave the car and proceed on horseback or mule back, or walk the remaining miles to the church.

People live everywhere, some in good houses, some in mere shelters, and some with little or nothing more than a banana tree for a home.

The church is the only community institution. It is the spiritual, social and educational center. The church thus has a tremendous opportunity and responsibility, and the minister's office is not unlike that of Samuel in ancient Israel. He is prophet, priest and judge, the latter only in an advisory sense, for government control reaches well into the remotest village.

Elementary day schools are held in many churches. These are of high standard and under strict governmental supervision. Every teacher must be qualified and is paid by the government. The ministers are often appointed as managers and do the employing of the teachers. These carefully selected teachers help in the churches and train the children for all special church and Sunday school programs.

The people in most of these rural districts are so poor that even when four to six churches share the same minister they are unable to support him. These rural churches have preaching but once a month or even less frequently.

From FAIRY HILL, just one such church with its school, have come ministers, teachers (three of whom are now teaching in other schools in our churches, and one in Kingston Senior School), doctors, lawyers, men and women in government positions and work of like importance. For nearly two years after we came this church had no regular preaching. I recently arranged for a young minister to take charge. Last Sunday, his second there, he had twelve confessions of faith.

At CHESTERFIELD another church where there is a good school the minister reported eight baptisms one Sunday in January and six confessions that same day and eight more later.

More adequate support for our pastors is needed so that they will not have to minister to so many congregations. They

*Missionary to Jamaica with The United Christian Missionary Society. Dr. Moon formerly served as a missionary to Africa. Later he was a member of the faculties of the College of Missions and of Butler University.

need to give more time to each church in order to keep the spiritual training on a par with the regular school work and to use more fully the wonderful opportunity these schools afford. Fifty dollars a year each, with what the church could raise, would keep open churches that might otherwise have no preaching.

Addition for Day School

We have recently put on a good two-story addition to our Mt. Industry church to accommodate the day school which has an enrollment of four hundred. One of our own fine Christian girls is the principal and her sister is one of the assistant teachers there. These two young women are also, at their own expense, taking care of several orphans and are clothing other children that are so poor they could not otherwise be in school.

Problem of Repairs

Our Jamaica churches and the ministers' homes are the property of the Mission Society. The congregations do all they can to keep them in repair; but the burden is often too heavy for them, and unless aided, some of our finest buildings would go to ruin. In the tropics a building is scarcely finished when repairs must begin. Some time ago, I tried to express under the title, "The Tooth-of-Time," the destructiveness of tropical climates in the following limping lines:

The Tooth-of-Time quite dainty is
  Upon a northern shore,
The works of man he nibbles slow
  And seldom asks for more.

The Tooth-of-Time voracious is
  On every tropic shore,
The works of man he soon devours
  And always asks for more.

Out of our small budget we are trying to see that our churches have adequate ministerial oversight and that the evangelistic spirit is kept alive. We are attempting to take advantage of the opportunity for religious instruction given to us by the government schools in our churches. We are doing some work for orphans and keeping in repairs our church properties.

Memories

By JESSIE B. CARLSON*

Whenever I hear the woodpecker beat
  His wild tattoo in Spring,
I always hear machine-gun fire
  In the streets of old Peiping.
For I was a child in China.

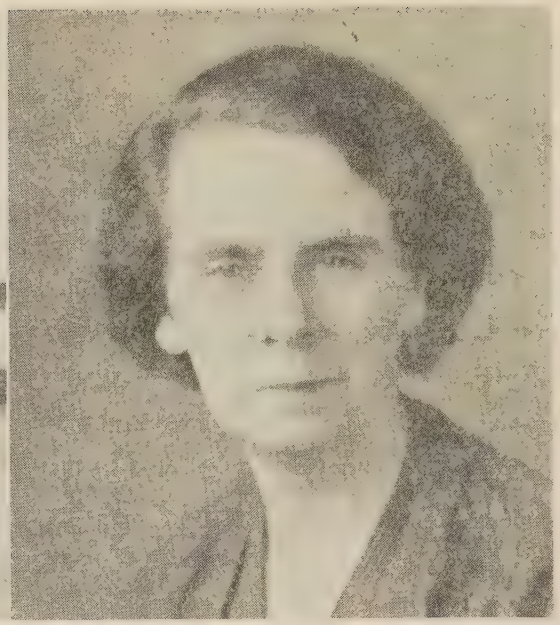
When weary night her vigil ends
  In rosy flush of dawn,
My heart again in terror knows
  The incendiary bomb.
For I was a child in England.

Whenever I hear a dragonfly
  Drone lazily at noon,
The sun grows darker at the thought
  Of planes, destruction and ruin.
For I was a child in Spain.

The sights and sounds that Nature meant
  Should be a joy to me,
Awake but memories of woe
  And of man's perfidy.
For I was a child in a world at war.

*This poem by Mrs. J. Eric Carlson, wife of the general secretary of the National Benevolent Association, was suggested by the experience of a child of evacuated China missionaries. Terror struck his heart at the sound of a woodpecker, which he confused with his memories of machine-gun fire.

Group of Jamaica Boys



Chevrolet Service Station at Leopoldville; and Mrs. Hurt

New Problems for Old

By AMBRA H. HURT*

WHILE listening to the President's fireside chat a few months ago, Mr. and Mrs. America were startled from their customary complacency by hearing Mr. Roosevelt declare that Dakar, in the hands of the wrong people, constitutes a direct menace to the United States. Pursuing the problem further he added that since Dakar is almost within the Western Hemisphere it might even be considered as almost within the province of the United States as directed by the policy of the Monroe Doctrine.

"Dakar," they exclaimed in surprise, "why, Dakar is in Africa; isn't it?"

A hasty survey of the map, however, displayed a comfortingly wide stretch of deep, blue sea between the Americas and that city, even though it is located on the most western tip of the continent of Africa, so Mr. and Mrs. America straightway forgot the little incident.

Another event has brought this to our attention again, however, for recently a huge plane left the United States, went down to Brazil, flew across the Atlantic and made three stops in Africa, the last one at Léopoldville, the capital of the Belgian Congo. It then came back with mail and passengers, making the round trip in less than a fortnight! So after all, Americans are beginning to wonder if perhaps Africa is closer than they had thought and if it does touch their lives in ways they had not suspected.

Means of travel and communication have advanced so rapidly in recent years that the world's apparent civilization has spread at an amazing rate throughout the earth. The Africa of Livingstone and of Stanley disappeared almost overnight, and within a single generation the sons of witch doctors became laboratory technicians; books were written by the children of men who had no written language; steamboats and automobiles were operated and cared for by men whose fathers lived in the most primitive surroundings.

Perhaps it has come too quickly; no doubt, the transition has been too abrupt. The adjustments necessary for everyday living have demanded too much of the understanding of the Congolais—but, he had no choice; change has been thrust upon him. The economic possibilities of his continent and their exploitation allowed no time for a long transition period and a gradual growth; so the native of Congo has accepted it all as a matter of course, has absorbed something from all of the influences that touched his life and at the same time retained most of the old with it. It is a dangerous and unstable way to build a nation, of course; and it can produce only a superficial civilization, for never at any time have the cultural and spiritual elements kept pace with the purely industrial and commercial influences. But before we criticize the casual and skin-deep culture of the Congolais, we need to remember that he did not ask for this change and has had to accept that which is forced upon him.

There are two Congoes today—the old and the new—the primitive life of the hinterlands and the sophisticated swank of the European centers; and yet, even in the most remote of the back country villages, hidden away in the forest, you will find evidences of the outside world. The Congo man quickly recognizes the advantages of a hurricane lantern over a torch of dried grass. A box of matches saves him hours of work with a piece of punk and a twirling hard wood stick.

*Mrs. Lewis Hurt is a missionary to the Belgian Congo with The United Christian Missionary Society, now on furlough.

Food is more palatable when cooked with salt from the trading post. And when he finds that he can have all of these things in exchange for the copal which he can find under the waka tree in the forest, or the dried kernels of the palm nut, then he is eager to start out on a new career of buying and selling. Because of the benefit received and the unaccustomed fact of possession, it is not surprising that economic interests soon become paramount in their lives with all other interests subject to them. They early realized that trade was a matter for sharp wits; that it was an advantage to know how to add and to calculate a little. Accordingly, schools soon grew in popularity, not for themselves, but as a means to *the getting of more things.*

In this new civic life the native came to know three groups of men—the trader, the government official, and the missionary. The trader they understood easily and his purpose. The agent of the government as the representative of authority was equally recognizable. But what of the missionary? He was a considerable problem for he had nothing to sell and he had no real authority. He told a thrilling story of life and of love, but he also demanded that you give up a good many desirable things. Of all of those who come to the mission stations every year only a few come with unmixed motives and understanding hearts. For the most part it is only the easiest one of the many changes thrust upon them. But for the many who remain it opens a new outlook upon life—sanitation, laws of hygiene, a knowledge of the world and the laws that control it, a release from fear and superstition through the revelation of a Heavenly Father who cares for them!

A few years ago a great financial crisis came. World markets were at rock bottom. Unemployment was everywhere—in the Congo as well as in America. No longer could copal and palm oil be traded for salt and soap. Traders left their posts, and the little clearings were soon reclaimed by the tropical forest. No longer were there two government officials left at a post if one could possibly do the work. But the missionary stayed on. With reduced funds and depleted staff he continued his business of teaching and healing as before. In the minds of the native there grew up a new sense of confidence in the missionary himself and a respect for his work—for the worthwhileness and the permanency of the church. A new spirit of devotion came into the hearts of these young Christians, and sacrifice came to be a part of the church.

Rumors of war began coming into the Congo. White men were leaving their stores and their offices to enter again the military service. There were calls for volunteers. Questions were on the tip of every tongue and everywhere one found perplexed people. Stark fear, terror, and a total lack of understanding added to their panic; and, naturally, doubt and distrust of the white man began to mingle with their questionings. They began to ask if it was not true that laws and rules were not made for them which the leaders themselves did not follow. Soon the streets of the cities of Congo rang to the sound of marching feet as men went into active service in the Allied armies. Out from the hidden villages poured the youth of the nation, many of whom had never been beyond the boundaries of their own districts before and knew only the limited dialects of their own tribe. They were often puzzled and resentful and always frightened. There was a continued and inevitable "Why? Why?"

Young Christians came to the Mission residence with their Bibles and hymnbooks as introduction. When conversation was impossible, because of the lack of a common language, they were glad of a handshake and a smile and the feeling that, even here in this strange place, they had friends through Christ and the church. They begged for books and papers to read. Some who could not read said, "Give us a picture to help us remember; it is so hard to do right and so easy to do wrong!"

We dare not leave them to solve this new problem alone! Those fires that have been kindled must not go out, leaving a blackness more intense than that which existed before they were lighted. The church in America—we older Christians—need to take care not to mar, not to destroy, and certainly not to discontinue in any way our service to Congo. And perhaps there will come flowing back to us from these new churches of the mission field, something of the love, something of the faith, and something of the enthusiasm we seem almost in danger of losing.

School children of Congo practice the boat song

British Churchmen Look Towards Peace

By CHARLES K. GREEN

THERE is little doubt that British churchmen of all communions are looking towards peace. On every hand Christian men and women are studying and preparing themselves for the time when the great questions of reconstruction will have loomed out from the uncertain future and have become immediate, real and pressing problems. There is a widespread feeling that, while the immediate object of the present is to win the war, so that there may be a future to plan for, *the very planning must start now* even while we fight for our lives.

During the last war the energies of thinking men were directed along channels which ultimately gave birth to the League of Nations in which all hopes for the future peace of the world were gathered. These hopes have been shattered, and these same thinking men now realize that the League was an organization the main object of which was to deal with a *symptom,* war; and that its real cause of failure was that it had little or no authority to deal with *causes.* Thus it is that today in Britain thoughtful churchmen, and others with them, are thinking beyond the fact of war to the causes which lie behind it; and they find that these causes are grouped around the struggle for social justice. These thinkers have grouped themselves into societies and movements and it is the object of this article to give a brief picture of the aims and work of the more important of them.

By far the most significant happening in the Christian movement for reconstruction is the appointment of Dr. William Temple as Archbishop of Canterbury. Dr. Temple has long been known widely for his views on questions of social justice. He has done more than any other man to stir the interest of the Anglican church in social questions and he was responsible for the calling of the Malvern Conference. As the *Manchester Guardian* said of him, "He has become something like a popular symbol of social and ecclesiastical reform." Our government so far has made but the vaguest statements about reconstruction, and ministers charged with that special task have been given little real power. But we can all hope that the appointment of Dr. Temple to Canterbury shows where the sympathies of the government really lie.

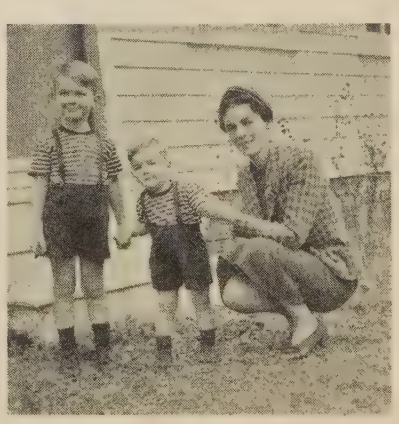
Dr. Temple was the sponsor of the Malvern Conference, the official title of which is "The Archbishop of York's Conference." The findings of the Conference have received widespread publicity and its report has already become a most important textbook for those studying the problems of reconstruction. The report goes to the root of the matter at the outset by declaring that "war is . . . a symptom . . . resulting from loss of conviction concerning the reality and character of God and the true nature and destiny of man."

Sections II and III deal with the life of the church which, it is asserted, does not manifest the life of true community.

Sections IV to VI deal with the "Order of Society" and it is in them that the real stuff of the report is to be found. Basing itself on the fundamental principle that "God himself is the sovereign of all human life: all men are his children and ought to be brothers of one another. . . " the report points out "stumblingblocks" which make it harder for men and women to live Christian lives. Private ownership of resources, the rights of property and the acquisitive temper characteristic of our society, where these "conflict with the establishment of social justice . . . should be over-ridden, modified, or if need be, abolished." In our present practice the predominance of the profit motive tends to treat human work and satisfaction as means to a false end, monetary gain, and thus becomes a source of unemployment at home and of dangerous competition abroad. We have seen unemployment cured by the armament program of Germany and nearly cured by the same means in Britain. The aim of production and the monetary system should be the satisfaction of human needs, and industrial management and international trade must conform to this same principle. The Conference appointed a committee of industrialists, economists and theologians to consider in more detail where the working of the economic system flatly contradicts the Christian doctrine of man, and the report of this committee has just been issued under the heading "Malvern and After."

Now the findings of the Malvern Conference, as all too briefly outlined, may not appear to be either new

Charles K. Green, 10 Chester Street, Manchester 1, England, and Mrs. Green were fraternal delegates of the British Churches of Christ to the International Convention of Disciples of Christ in 1936. Mr. Green, a prominent business man of Manchester, gives much time to the affairs of the church, both locally and as a national leader. Mrs. Green and their two sons (Nigel, aged 4½, and Jeremy, aged 1½) are in the United States "for the duration." They make their temporary home with Dr. and Mrs. John Sala at West Point, Virginia. Mrs. Green has been a welcome guest speaker in many Christian pulpits of America



Left: Mr. Green. Right: Nigel, Jeremy, Mrs. Green

or revolutionary to those of us who have spent years of thought on these same problems. In this connection I like to read again the address which I had the privilege of delivering at the International Convention in Kansas City in 1936. But when we remember that the Conference was composed of members of the established church which for centuries has been the home of reactionary conservatism and narrow-minded bigotry, its full significance at once becomes clear. In that light its findings are new and revolutionary; and the man behind them all is now the head of that same church. Therein lies our hope.

The Malvern Conference naturally overshadows much other work that is being done on reconstruction and social justice. Perhaps equally important is the report on "Social Justice and Economic Reconstruction," issued by the Commission of the Churches for International Friendship and Social Responsibility (the British counterpart of the World Commission of the Churches). Dr. Temple is also chairman of this group, and the report covers much the same ground as the Malvern Conference although in greater detail.

In addition to the above there are many groups working to the same end, and I feel that perhaps their very multiplicity is a source of weakness. These groups range in character from the widespread popular movement of Sir Richard Acland (a thirty-five-year-old member of Parliament, a member of one of Britain's oldest families and a private in the Army) to exclusive and intellectual groups like J. B. Priestly's 1941 Committee. In addition there are numerous books dealing with the subject, among which may be mentioned the Dean of St. Paul's *Foundations of Peace,* Frank Pick's *Paths to Peace,* Lord Elton's *Saint George and the Dragon* and E. H. Carr's *Conditions of Peace.* There are scores of others, and already on my own shelves there is a row of such volumes over two feet long!

Acland's group takes as its name "The Forward March," and it is organized into local groups all over the country. His ideas are set out in his two books, *The Forward March* and *What It Will Be Like,* and in his pamphlet *It Must Be Christianity.*

Acland is a churchman and as such his plans are based on the need for recognition of human personality and its supreme value in the economic ordering of life. This he sets out in his pamphlet. In *The Forward March* this is amplified and it is to be given expression in the "Service Community for Humanity in Peace," as he calls his "new order." The means by which this community is to be established are included in the general description of "Common Ownership." In *What It Will Be Like* he goes on to give a detailed description of "Common Ownership" in practice with its Economic General Staff, its Financial Authority (which is to be the servant and not the master of policy), its Councils of Industry, Ministry of Man-Power, Industrial Advisory Commission, and so on. Very little is said as to *how* these changes are to be effected, and to my mind that is the one great weakness of the movement. But there is no doubt that it is spreading, particularly among the middle classes where Acland believes there is in progress an "immense ethical revolution."

The British Labor Party has recently issued its program for reconstruction under the title, "The Old World and the New Society." Its basis is humanism rather than Christianity, but it is none the less important for that, being the most important piece of reconstructive thinking produced by any of the political parties to date. It is based on President Roosevelt's Four Freedoms—freedom of speech and expression, freedom from want, religious freedom and freedom from fear. These are seen to be guaranteed only by a planned economy which itself is considered to be possible only in an increased and rapid socialization in each country. "Common ownership will alone secure that priority of national over private need which assures the community the power over its economic future."

In addition, there are numerous organizations which concentrate on particular aspects of the problem of reconstruction. The New Commonwealth Society sees the only guarantee of lasting peace, and therefore the possibility of reconstruction, in the setting up of an International Police Force and an Equity Tribunal for the settlement of disputes. Federal Union finds security in the organization of Europe, and later the whole world, into a federal state on the lines which have brought peace to the United States of America. The Christian Socialist Party sees hope only in the organization of our national life into a Christian Communist Society.

In these matters the British Churches of Christ Social Questions Committee is playing its small but significant part. Its main task at present is education, and this it seeks to do by articles in the *Christian Advocate* and by the distribution of literature to preachers and church workers.

In conclusion it may be said that interest in reconstruction is widespread, and pervading the whole nation there is a determination that the immense opportunities which will be opened up for a new ordering of our economic life shall not be frittered away as they have been during the last twenty years. The best minds in the country are deeply concerned with these problems.

The churches themselves are stirring, realizing their shortcomings and their colossal share of responsibility for our present troubles. Indeed, one of the brightest hopes for the future is that they, following the lead of the new Archbishop of Canterbury, will realize their responsibility for leadership.

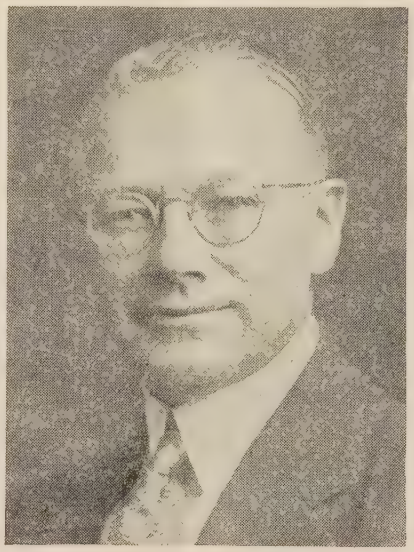
The church is concerned with the whole life of man, and any division into separate compartments is unreal and unchristian. Man has tried unaided to build his own Utopia; and the logical results of humanism we see in the bleak and gloomy prospect before us. In the future we must find a new purpose in life, a new motive and a new spirit to guide us: as we grow wiser, or more simple hearted, we shall learn that these are to be found not within the mind of man but in the heart of God.

Destruction or Dawn—Which?

By HARRY L. ICE*

ONE of the most remarkable texts in the Bible is found in Revelation—one that is almost the final word in the Scripture (Revelation 21:1, 2), "And I saw a new heaven and a new earth —I John saw the holy city, New Jerusalem, coming down from God out of heaven."

The most remarkable thing about this remarkable text is that John saw anything but the untoward environment in which he found himself. He had come upon hard days. He, the author of the text, belonged to a church that had come face to face with a tremendous problem—the conflict between church and state.



Doctor Ice

The Roman Empire was what we would call today a totalitarian state. It claimed supreme power over the life of its citizens. A man, void of conscience, sat on the throne. An edict went out that all citizens of Rome should bow down before the image of the emperor and worship. But the little group of early Christians refused to do so. For that they were arrested and charged with "atheism"—because they did not believe in the Roman god. They withdrew from employment and diversion that envolved countenancing of heathen worship or immorality—and were charged with being "unsocial." Tacitus says, "a vast number were convicted, not so much on the charge of making the conflagration [burning Rome] as of hating the human race." They faced martyrdom and death. John was exiled to Isle of Patmos. He faced the question, "Is the state supreme or is God supreme?" He decided that God was supreme and the decision was one from his heart. So here he was in prison—not because of any infraction of the law, but because of his faith. It sounds like a repetition of what is happening in some modern states.

I say the most remarkable thing about the text is that John saw anything except his terrible environment. In spite of being exiled from home and being a prisoner of a totalitarian state he said, "I saw the Holy City, new Jerusalem coming down from God out of heaven." What a marvelous declaration of faith!

We modern disciples are face to face with a similar environment. We face a desperate totalitarian state that attempts to make even the church bow to it—witness Norway. That Norwegian epic is only a part of the cataclysmatic crisis the war has brought upon us. The foundations of our civilization are being shaken. Like Faust, we must go out and "examine the foundations" of the universe to discover what are the last things by which men live. Not only have our economic and political institutions been attacked, but the moral order as well—yea, the very "flag of the universe"!

When one faces such an environment he may take one of three attitudes. First, he may succumb to it. He may become frustrated and panicky. It isn't easy to be calm in days like these. It is easy to say, like a New England farmer who attempted to pull his neighbor out of a ditch, but couldn't—"I'll tell thee what I'll do. Since I can't pull thee out of the ditch, I will get down in the ditch with thee." It would be easy to quit and say, "nothing can be done." This is the way of weak souls! Like Hamlet they cry out, "The times are out of joint and oh cursed spite that ever I was born to set them right."

A second attitude one may adopt in such times is that of the stoic. He faces diffcult tasks with resignation. When he goes down he goes down fighting. This is a much better attitude than the first one. I am fond of the story of old Colonel Abraham Davenport. On the "dark day" back in May, 1780, when the members of the Connecticut legislature became panic stricken as meteors fell and "midnight darkness" came upon them at high noon, they thought the judgment day had come and made an appeal to the Speaker of the House to close the session. Davenport objected and said, "That day is at hand or it is not; if it is not there is no cause for adjournment; if it is, I choose to be found doing my duty. I wish, therefore, that candles be brought in and that we proceed with business." I like that. I like the spirit that looks out on a hard world situation and says, "God being my helper, the line will not break where I stand"—the spirit that would go down in defeat trying rather than surrender. Such stolidity appeals to all of us. Anybody can quit—it takes real men to fight when the battle is going against them.

But that is not the best attitude; nor is it the one John took in the text of this meditation. He looked out on the hard environment, prison, threat of death, "victorious state" over church, etc., and said, "I see new Jerusalem—a new world, a better world." His faith was not blinded by "facts." What a vision for such a day as ours! We can never pay our debt of gratitude, or even compute it, to the great souls who in times past have seen the consummation of life, the Kingdom of God on earth—and have held us to the course leading in its direction. They saw the world as God sees it, a redeemed world—an organized world with a plan and purpose. That purpose will not be defeated by

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all the forces running rampant and rough-shod over the world today! We need a faith that refuses to be defeated by the appearance of things—a faith that will retreat before such appearances, if need be, to a more central authority, God.

Last summer one of my colleagues in the Kansas City ministry visited in the Rocky Mountains region where he had a nephew who was a ranger. He told me this story. As they were sitting around a wood fire one evening the ranger explained to his preacher uncle and his family what the duties of the rangers were. He said they kept constant vigil, day and night, looking for forest fires—during the day they looked for white spirals of smoke and at night they looked for flames of fire. So realistically did he tell his story that it got on the nerves of his sixteen-year-old cousin. When she retired she was too jittery to sleep. She rolled and tossed in the bed. When she did drop off into sleep it was a fitful sleep and she awakened with a start and screamed, "Fire! fire!" The ranger ran to the room and asked, "Mary, where's the fire?" "Out there," she said, pointing through the window. The ranger looked, and sure enough the whole sky seemed to be lit with great red flames. He calmly turned to his cousin and said, "Mary, that's not a fire. That's the dawn!"

Today our world is on fire, but it is not the end of the world nor of civilization. The burning world needs the message of the church now more than ever. I thank God that I belong to a brotherhood whose leadership has faith and courage and devotion to see a new world—a new Jerusalem, a "new order"—coming out of this catastrophe. The call for the Emergency Million for Life and Work is like that of John in this remarkable text. If we but heed that call, the fires of our horizon will be but the *dawn* of a better day!

One other word from the Book of Revelation, "Blessed is he that readeth, and they that hear the words of this prophecy and keep the things which are written herein."

Life Is a Steep Climb Without Help

These children are of one of the Children's Homes of the National Benevolent Association of the Christian Church. Through this brotherhood agency the churches make life's climb a bit less steep

Concerns of a World Church: A Series

V. The Church and Social Change

By GEORGE WALKER BUCKNER, JR.*

THAT the collective life of mankind is passing through a period of marked transition no one can doubt. Social, economic and political change of vast proportions is taking place right now. As to its direction and as to whether it is for good or ill there are varying shades of opinion. But the *fact* of change is scarcely debatable, a fact written so large in the everyday affairs of men and nations that he is blind indeed who cannot read it as a major sign of our times.

A qualification which may be placed upon the assertion that we are part of an economic order and live under a social system which are in transition is that there has *always* been social change and that we do not have any *distinct* economic order. This is equally apparent whether we compare the economic and social structure of our own country with that of other nations or with our own practices, concepts and social judgments of a decade or a generation or a century ago. Yet, granting that there is nothing new about the mere fact of change and that there exists no fixed structure that we may call "our way of life," we are nevertheless conscious of the fact that ours is a time in which great and far-reaching movements are so sweeping the whole earth and all existence as to make the pattern of the years immediately ahead wholly unpredictable.

Change is in itself neither good nor bad; but of course it possesses possibilities for both. No one can look upon the social and economic life with which we are so familiar without wishing that any possible revolutionary transition might leave certain values untouched and that still others might be utterly swept away. The thought of transition on a great scale may bring us to despair or it may inspire us with hope. Certainly, it is both sobering and challenging to observe that in periods such as that which seems to be just ahead of us the events of but a few years may more seriously alter the habits of life and work and thought and morality than long uneventful centuries which have gone before. In such a period opportunity abounds, opportunity for the exercise of the spiritual forces which can determine, not any exact pattern for tomorrow's world, but the general outline of the ideals which will give it form and character.

Faced with such possibilities for exercising determining influences upon the course of future events, all sorts of individuals and groups will be anxious to have their part in the building of a new world or in the maintaining of the one we have. Some of them will be selfish and self-seeking; some will be cruel and relentless; some will be thoughtless and irresponsible. Among those who would help determine the shape of things to come will be men of business and industry, economists, sociologists, crusaders for causes, laborers and leaders of labor, statesmen and politicians, scientists and engineers. It is well that these and many others are concerned in the outcome. But there is yet another contribution which needs to be made if the outcome is not to be in jeopardy. It is that of the spiritual judgments which religion has to make. It is the contribution of the church to the changing social and economic order in which we are all involved. It is in this that we are particularly interested. It is here that we ask: What is it that the church can do—what distinctive service can it render—in a period of social transition?

1. *A primary need of the church is for it to recognize that it has a legitimate and inescapable concern in all those forces which make for social and economic change.*

Certainly, the social and economic conditions which make up the environment of men and women have a profound effect upon their well-being and upon their character. Every social survey that is made of cities in which the extremes of poverty are to be found in certain areas, while even moderate evidences of prosperity mark other sections, shows abnormally high rates of delinquency in the former. Children reared under such conditions simply do not have the same opportunities to grow into normal, wholesome, purposeful men and women as do their economically favored neighbors. Social conditions have such bearing upon individual character, then, that to deny the church's concern with them is equivalent to saying that the church does not care about decency and goodness. In the present social order, as in every other such order in history, there is so much that challenges the deeper purposes of God for mankind that a church devoted to the doing of God's will can find no content in an undisturbed acceptance of the world as it is. In the heart of the church there can be only anguish and shame over the existence in a supposedly prosperous and advanced country of conditions which amount to a practical denial of health, education and some measure of leisure to large numbers of Earth's disinherited.

The church, then, is concerned not only with changed men and women, but also with bringing about a social and economic order which makes the good life more natural and normal.

2. *The chief and distinctive contribution of the church to the solution of the problems of a changing social and economic order lies in its ability to bring to bear upon them the searching light of the mind of Christ.*

More than any other who ever lived Jesus challenged men to bring every aspect of life, individual and collective, under the sway of the law of the Kingdom of

*Other articles in this series by the editor will appear in the next few months. Book rights and the right to reprint are reserved by the author.

God—the twofold law of love, the love of God as a divine Father and of one's neighbor as a brother and a child of God. In these two principles of the universal fatherhood of God and the universal brotherhood of man may be summarized all else that Jesus taught. Herein lies the hope both of individual and of social salvation. Implicit in these principles is all that makes man look to God in personal aspiration and faith and all that causes him to look with Christlike concern upon the other of God's sons.

Jesus had much to say about the Kingdom of God. It was the good news of the Realm of God that he preached in the cities and villages of his people, the good news of a kingdom whose ruler was a Father of understanding love and whose subjects were the offspring of the Divine and brethren within the Father's house. Indeed, we should be doing no violence to the New Testament records if we read in the gospel story that "Jesus came preaching the good news of the Family of God."

If men are our brothers there can be no exploiting them. Neither can we find happiness in the proprietary possession of that which might minister to the needs of those within our family circle. To see the lowliest of men as sons of God is to invest them with a dignity and worth which make it impossible for us to hold them cheaply.

To see men as Jesus saw them and to enable others so to see them is, then, the distinctive service of the church to a humanity struggling for a better life. It is a service which others will not render. In this service to society Christians dare not fail. They who look at life with the mind of Christ will be moved by a sense of compulsion to "do everything in their power to create economic conditions which will provide all persons those opportunities which are necessary for their full development as persons, in body, mind and spirit."

3. *A further contribution of the church in a period of social transition should be to avoid the error of identifying any particular system with the will of God.*

Unfortunately, there are always those who are ready to invest with religious sanction any opinions on vital questions about which they feel deeply. Sometimes they are crusaders for some new order of life in which they see all the hopes and possibilities of the Kingdom of God; and those who do not immediately and with like fanatical zeal join them in their uncritical espousal of the new cause are viewed as lacking in spiritual insight or in moral courage. Sometimes it is the defenders of the *status quo* who regard as infidels, or worse, all who attack or even question the forms and institutions which possess not only the sanctity of age, but also the merit of looking with warm beneficence upon these particular defenders. There is neither hope nor sense in either procedure. The blessings of religion are to be bestowed upon no particular economic or social system. Systems are mechanical and are subject to change with the changing needs of human society. They are to be regarded as techniques, ways of doing things, which may or may not be useful in accomplishing certain purposes but which are not ends in themselves, be they new or old. Religion is not to be judged by them. They stand before the judgment of religion in the light of what they do to human beings. It is especially important that the church in periods of impending social change shall maintain a sympathetic attitude toward all serious proposals without making the mistake of equating any with the Kingdom of God.

4. *Another service of the church in a time of social transition is to recognize and with humility acknowledge its own involvement in the intricacies of the present order.*

That there are elements in the existing social and economic system which are wholly indefensible in the light of Christian teaching and humanitarian principles goes without saying. Only the most insensitive souls are unaware of the presence of these elements. Many of the best of men are aware of and concerned over their own involvement in a system they are unable to escape. Churches, too, are inevitably involved to a greater or lesser degree in many of the inequities against which they stand. This may be sheer hypocrisy; but it need not be, if sensitiveness and humility and penitence are not lost. Pertinent at this point is the following quotation which was a contribution of the writer to the report of the Madras Conference:

"A church which proclaims the necessity of social security against illness, old age and unemployment, must also provide such security for its own employees. A church which condemns economic inequalities must seek to eliminate such evils among those over whose economic opportunities it has some measure of control. A church which preaches the principle of industrial brotherhood must be governed by such principles in the conduct of its own institutions, and should, as far as possible, give economic support only to those institutions and organizations which are guided by such principles. A church which proclaims a gospel which transcends all distinctions of race, class and nation, must take scrupulous care lest it deny that gospel by any policy or act savoring of racial, class or national arrogance."

5. *A final contribution of the church to the demands of a changing social order is one which it can make in witnessing to the conviction that an enduring solution of our social and economic problems is to be found not on a national but on a world-wide basis.*

Both according to the teachings of Jesus and in the light of human history the world is a neighborhood. The ultimate social unity is the unity of mankind. Abundant life and social well-being are to be found and maintained not in isolation but in world community. Social and economic justice will seek to equalize opportunity not only among individuals within a nation but among the nations. Only as the resources of the earth are regarded as the resources of mankind in an order of brotherhood will the Christian ideal find its ultimate social expression. It is significant, too, that the world's political and economic leaders are today sensing the fact that one of the "Bases of a Just and Durable Peace" is to be found in this Christian concept of the economic resources of the world as the possession of mankind.

The Work Goes On

By C. M. YOCUM*

SCHOOLS, churches, hospitals continuing." This encouraging information was contained in a recent cable from China. For a decade war has raged on China's soil. All our churches and hospitals are in "Occupied China." Yet all continue to function. Money for missions and relief purposes is being sent regularly to China and to all our other fields except to Japan and the Philippines.

While a group of our missionaries did return to America from China and Japan upon urgent consular advices, yet 98 missionaries and 1,822 nationals still carry on our foreign fields, including Occupied and Free China, Japan and the Philippines. These brave the dangers of war to do the work of the Prince of Peace. During the last full year for which we have reports, 4,782 people were baptized on these fields, and school, hospital and church activities made progress. In Congo we now have more than 51,000 church members.

These and other facts which might be cited, mean that in spite of war our mission work continues almost in stride, in some places slowed up somewhat, in other places accelerated. Our missionaries in large numbers are at their posts, and the nationals, almost 2,000 of them, carry on.

New opportunities are presenting themselves in many places. In Mexico our missionaries recently received a request to open work in a village where no evangelical work had ever been done. To be invited, even urged, was so unusual that the Mexican Christians insisted that there was some catch in the request. But investigation proved that the invitation had been extended in perfectly good faith and with a fond hope that it would be accepted. One of our missionaries in Paraguay was recently appointed a member of the national board of secondary education. He was also named on a committee which selects Paraguayan scholarship students for university study in the United States and on a commission to promote good will between Paraguay and our country.

In our India field the outlook for a group movement seems increasingly bright; and from Congo comes word that the new brick church at Ifumo, far above Lotumbe, has been completed by native hands and that we now have 9,000 Christians there. At the Congo Christian Institute one of our Congolese has developed some worthy music which is a blend of native boat song, American Negro spirituals and the stately hymns of the church. Thus there is growth in numbers and in spiritual riches.

As the work continues and grows in spite of war, the support of it becomes increasingly heavy. It would be folly to reduce its volume. Said a radio news commentator recently, "One of the four freedoms for which we fight is the freedom of religion. It would be tragic to win a war and lose the object for which we waged it. We must maintain, even at great extra cost, the spirit and the institutions of religion."

"Even at extra cost," said the commentator. The American dollar buys in Chengtu, China, today what the American quarter purchased only two years ago. Luther Shao, a Ph.D. from Yale, has been receiving $237.00 Chinese money ($12.00 American) a month. Even two years ago that was far from adequate, and today it is utterly impossible.

Rice then cost him 4¢ (Chinese) a pound. It now costs him $2.00 (Chinese) a pound. Milk then cost 4¢ (Chinese) a cup. Now it costs $1.00 (Chinese) a cup. Flour then cost $3.50 to $4.50 (Chinese) a bag. Now it costs $140.00 (Chinese) a bag. So it is that Luther Shao's children have gone hungry many times in recent months; and Luther, himself, cannot do his work well on a starvation wage. So, believing our great brotherhood would heartily approve, and approving, gladly pay the bill, we recently raised his allowance from $237.00 (Chinese) to $600.00 (Chinese) a month —a raise from $12.00 to $32.00 (American) a month, and we cabled the funds with other monies being sent out at that time. We sent enough to last until June 30, and at the same time we increased the allowances of the missionaries in China and of the other nationals.

But China is not the only land where prices have increased. We know that all too well in America. In India, where, in our Mungeli, Bilaspur, Pendra Road field, semi-famine stalks because of rain failure two successive years, a rupee buys only 6 seers (2 lbs.) of rice today. Two years ago it bought 16. In Congo it takes an American dollar now to purchase the same supplies which 66⅔ cents formerly bought. All commercial concerns and the Colonial Government have raised employee's salaries 15 per cent. Dare the church which preaches industrial justice lag far behind in this field? Of course, our mission workers expect to make "living sacrifices" but they have to live to make them.

These items illustrate only the bare necessities of our foreign work. I know our missionaries and our nationals. I know their abilities and their willingness to sacrifice. I know how those now home keep pressing us to find ways for them to return to their work. They are not afraid. Just as our soldiers board a transport to travel to some strategic battle area, so our missionaries brave dangers and carry excess burdens to take the abundant life to thousands. "Keep them flying" is the motto of the patriot. *"Keep them preaching, teaching, healing"* should be the church's missionary objective.

*Dr. Yocum is executive secretary of the department of Africa and India Missions for The United Christian Missionary Society.

Missions at Half-Mast

By CHARLES F. HUTSLAR*

"If these should hold their peace, the stones would immediately cry out." Luke 19:40.

C. F. Hutslar

WHEN God's cause is retarded or silenced by lethargy or circumstances, there is a mysterious proclamation of the fact. "The stones cry out" or the half-mast insignia is set, as when some distinctive personage departs from humanity's theater of action.

Beginning in 1930 something of a death nature began working on the mission bodies which furnished the life substance for the body of Christ over the world. In the critical economic recession of that year, those life links which fed the sacrificing personnel abroad began to lose energy and weaken, and the faith we had preached as impregnable turned out to be but a theoretical makeshift with inadequate spiritual undergirding.

So rather than match the faith-challenge of those abroad by reducing the living standards at our power centers, we forced the reduction of those life-expressive factors from the world areas of their labors. By that process we lessened the tension upon our reluctance to adjust our comfortable and extravagant precedent of high living. And something of kingdom significance began to die as a result of the process; and regardless of all our clever reasoning for such action, the fatality placed our missions at half-mast.

Today American men are being sent to those same mission fields to put to death, if need be, the same people among whom the mission bodies had their representatives to give life—to help them to live. And the regretful—yea the tragic—feature of the situation is that resources for the program of destruction are being supplied more freely and abundantly than they were for the program of giving life. In fact, many of us who profess to follow Jesus' Way of Life are sharing our resources more generously for the prosecution of the war, than we did for the prosecution of his "Way." What a strange inconsistency! It leaves one to conclude that Christ's mission has not yet become heart-centered in the vast army of his following—even after more than 19 centuries of emphasis.

In that instance I am reminded of Simon Peter (more Simon than Peter) on the occasion when he very boldly acclaimed his Master as "the Christ" and then in a few minutes, his Lord was compelled to address him as "Satan" because he minded the things of men and not the things of God. Peter's instability here explains why Jesus charged him and the others not to tell any man of him. They knew him as Jesus by name only; but not as Jesus the Messiah.

It is dangerous and misleading for one to proclaim Jesus unless the proclaimer knows him as the Messiah, the Son of God. The church, more or less afflicted with "minding the things of men" and not sufficiently imbued with "the things of God," has forced missions at half-mast all over the world. And over against that sign governments are prosecuting the most gigantic program of destruction in history. Like the proverbial prodigal son we have thrown off the imperatives of a Good Father.

As she stood in the little court before her executioners, the courageous Edith Cavell said: "Standing as I do, in view of God and eternity, I realize that patriotism is not enough. I must have no hate or bitterness toward anyone." Any conviction other than that exposes the Christian as the prey of dangerous nationalisms—which can only split the world into rival, warring groups.

It is said that a young physician was found searching through the flaming days and nights in London for the stricken men, women and children to whom he may bring the comfort and healing that was in the hand of Christ. This was his lifted voice: "We haven't time to hate Germans and curse Hitler. It takes all our time to keep ourselves fit to live and perhaps die for something more glorious than life."

That young physician was finding his life by losing it for Christ's sake and the gospel. His spirit would have kept every missionary *on* the fields of the world, *regardless.*

*Christian minister now living in Pasadena, California.

Prayer List of the Churches

*Write These Names in Shining Letters**

OCCUPIED CHINA

Lois Anna Ely
O. J. Goulter
W. W. Haskell
Edwin Marx
J. H. McCallum
Alexander Paul

JAPAN

R. D. McCoy
Mrs. R. D. McCoy

PHILIPPINES

Allen R. Huber
Mrs. Allen R. Huber
Joseph Smith
Mrs. Joseph Smith
Freddie Smith

GERMANY

Dr. A. G. Henderson
Mrs. A. G. Henderson

*Names of missionaries of The United Christian Missionary Society now in areas which cannot be reached by ordinary means.

Aiding the Dispossessed

IN A world that seems to have grown callous to the welfare of children it gives one a thrill of pleasure to come to Children's Day with even one bit of encouraging news.

Three years ago I visited Mexican Christian Institute at San Antonio, Texas, to study social conditions among the one hundred thousand Mexicans who make up 43 per cent of the city's population. Though it is only a little more than a hundred years ago that the Mexicans were the natives and the Americans the aliens, the situation is now changed and the Mexican is not only an alien but also an outsider in the city that once flew the flag of his forefathers.

Lack of Economic Opportunity

The Mexicans of San Antonio are not only politically disfranchised, they are also economically dispossessed. The area served by Mexican Christian Institute for more than thirty years is perhaps the most needy section of the city. The 50,000 Mexicans within the reach of its ministry live on the lowest economic level. Wages as low as a dollar a week per person and ten dollars a month per family were not unknown. Labor leaders told me that Mexican garment workers (many cheap women's dresses are made there) averaged $4.50 a week. The list of occupations open to Mexicans was limited.

Miserable Living Conditions

Living standards were miserably low. Housing was deplorable. Shacks, three or four on a single lot. Families living in a single room. Streets unpaved and full of holes that held stagnant water after every rain. Only a few homes had sewer connections, and bath tubs were rare. Naturally, the incidence of disease was high. Though San Antonio is a health resort, its Mexican population had the highest tuberculosis rate of any city in the nation except El Paso. Pneumonia and venereal disease also rated high. The 1937 report of the city health department showed that of the 238 babies two years old and under who died that year from diarrhea and enteritis ("summer complaint"), only one was white, six were Negro and 231 Mexican. Pressed for an explanation, the director of public health nursing said that Mexican mothers were often so undernourished themselves that they could not supply milk for their babies, that they were too poor to provide proper substitutes, and that lack of refrigeration would have made healthful feeding impossible in any event. Consequently, babies were fed anything and everything. The mortality tables told the sad story of ignorance and poverty.

I re-visited Mexican Christian Institute a few weeks ago. The story is different today. At the time the survey was made plans were under way for the erection of a public housing project in the area. Plans called for clearing 64 blocks of the district's worst housing and for the erection of modern, low-cost model homes. The old area housed some 900 families under the worst possible conditions. The new project was designed to house 1100 families under new and better conditions.

That which was only a dream three years ago is a reality now. The area to the east and north of the Institute is today covered by Allezan Courts and Apache Courts, two modern up-to-date housing projects. The building units are of two types. The smaller buildings have two apartments each, and the larger ones have three and four apartments. Each family has a small dooryard and a larger back yard, thus giving the maximum space for sunshine and fresh air.

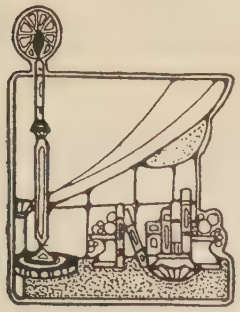
Safe-guarding Regulations

Rents, including utilities, run from $8.75 a month for the one-bedroom apartments to $16.75 a month for the four-bedroom apartments. Regulations prevent overcrowding by limiting the number of persons to an apartment. Each type of apartment is also limited to families of specified incomes. Streets are paved, sewers are provided, electric lights and fire protection are adequate, and splendid playgrounds have been laid out and equipped. Strong labor unions have raised the income level and city health authorities have tackled the disease problem with encouraging results.

I wish I could say that the people who formerly lived in the district now enjoy these splendid privileges. But many of them owned the shacks in which they lived; and with the money received for their property they went farther out and built new homes. Others were too poor to pay even the modest rents required for use of the new housing projects. But some 1200 Mexican families are finding comfort, health and happiness in the best homes that have ever been provided for Mexicans in San Antonio. Best of all, an American city has discovered its dispossessed citizens and has done something for them.

New Opportunities for Institute

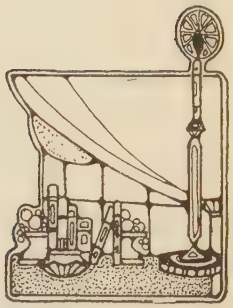
This quite naturally affects profoundly the work of Mexican Christian Institute. More needed than ever, it must now turn its attention increasingly to its new neighbors, provide them with friendship, recreation, kindergarten, medical clinic, nursing, young people's clubs, and the like. It must also follow its old neighbors into their new homes and through out-station work help them again to weave the pattern of their lives.



Book Chat

Buck—Steinbeck—Carver—Sharpe—Ferre

By C. E. LEMMON



THERE is a striking similarity between the two novels, *Dragon Seed* by Pearl Buck, and *The Moon Is Down* by John Steinbeck. They both grow out of the occupation of the land of conquered people by aggressor armies. *Dragon Seed* is based on the occupation of Chinese territory by Japan and deals with the hardship, suffering, and tenacity of the Chinese people. One is impressed with the strength of the Chinese family life and the apparent fact that no pressure however terrible can quite crush it out. The book is an interesting study of the way the war reacts on different individuals, how one becomes a cruel killer, another a traitor, another a philosopher, another a natural leader, and how the native provincialism is being destroyed in the minds of all. Pearl Buck is an amazing artist and the book is magnificently written.

STEINBECK'S *The Moon Is Down* is a very short novel making a study of the occupation of Norway by the Germans. It is far more objective than Pearl Buck's book. One feels just as sorry for the invader as for the victims of the invasion. The German colonel and the Norwegian mayor are vividly portrayed: the one a victim of torture and finally death; and the other the cynical disbelieving agent of his destruction. In his way the German colonel is about as pathetic as the mayor is tragic. Steinbeck has caught the spirit of an invasion with more insight than newsmen have been able to portray. It is the work of an artist dealing with one of the tragic themes of our time. Steinbeck has never written more brilliantly than in this little book.

THERE are two ways of assessing the work of the foreign missionary enterprise. One might be called the humanistic method of measuring results statistically or sociologically, and the other the prophetic method of examining it against the background of Christian revelation. *Rethinking Missions,* published a decade ago, was the humanistic method. It was largely a sociological investigation. *Christian Missions in Today's World* by W. O. Carver is the prophetic method.

Dr. Carver begins his book by clearly stating that religion is something coming from God in revelation, and is to be judged as an expression of the divine initiative. He sets his thesis over against that of *Rethinking Missions.* His book, therefore, may be considered conservative by many; by others it will be regarded as in the trend of the times. It is a product of lectures given at Hartford Seminary and is a very clear and able statement of his position.

A NEW biography of *Walter Rauschenbusch,* by D. R. Sharpe, with an introduction by Harry Emerson Fosdick, is a recent selection of the Religious Book Club and will be welcome by all. It is a laudatory but discriminating story of the great prophet of the social gospel. The thousands who have read the books of Rauschenbusch will be grateful for this story of his ancestry, youth, education, associations and work. Rauschenbusch has become a very dim figure to our generation. This biography shows him not only as the theologian of the social gospel but as its spiritual and prophetic leader as well.

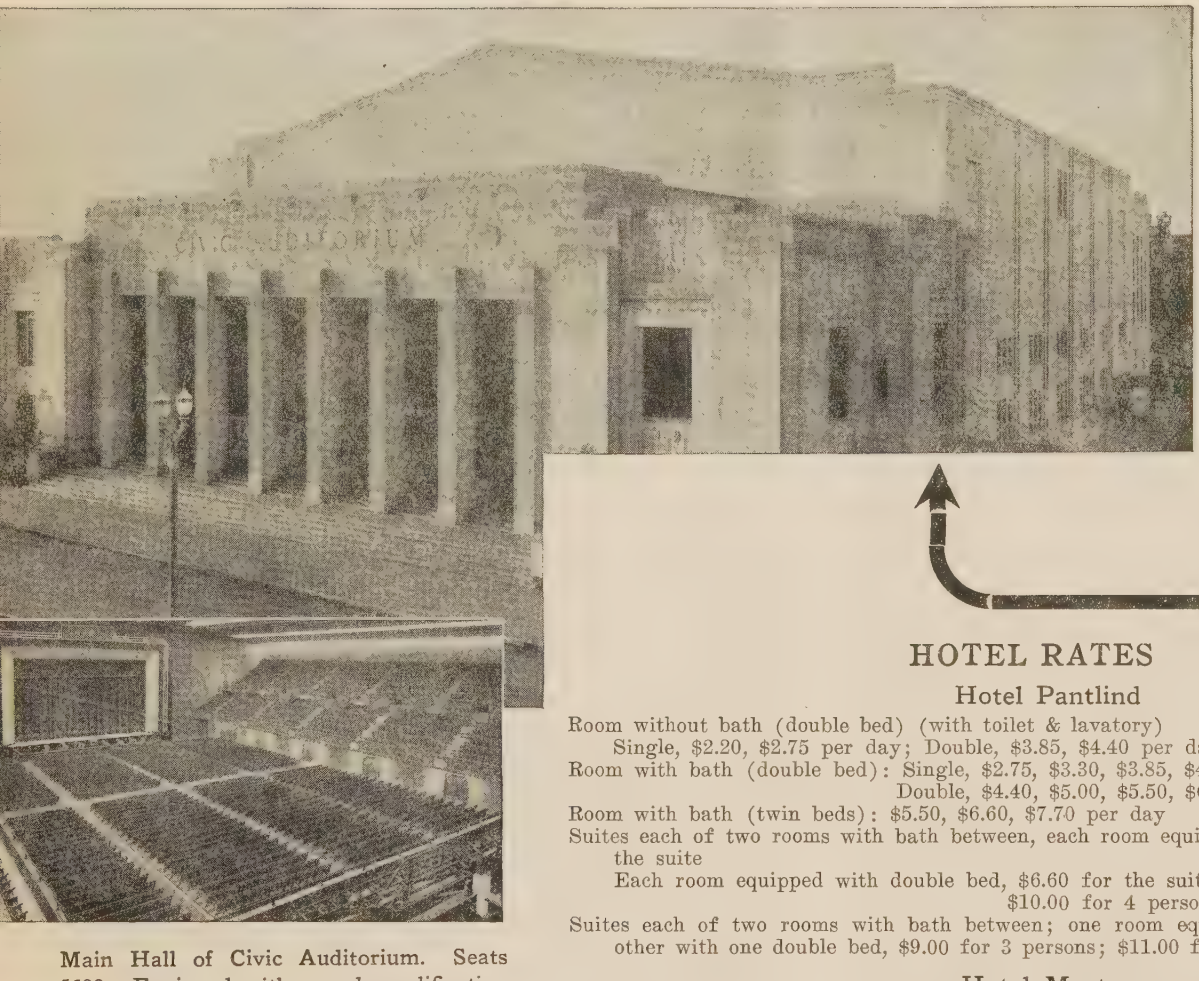
NELS FERRE, young theologian of Andover Newton Theological Seminary, is not quite "all out" in his scorn of liberalism. He recognizes the values which the liberal theologians and liberal methods have found; but at the same time he does not think them adequate. In his new work, *The Christian Faith,* subtitled "An Inquiry Into Its Adequacy as Man's Ultimate Religion," he endeavors to bring liberalism and conservatism into a synthesis under the word "ultimate." His six chapters are titled "The Human Ultimate," "The Historical Ultimate," "The Progressive Ultimate," two chapters on "The Religious Ultimate" and the last "The Christian Ultimate."

In the first chapter Professor Ferre says, "The Christian religion must, therefore, be at least good humanism. Humanism has labored earnestly to free man from the social paralysis of superstitious fear. It has defended the truth that an adequate religion must be best for man even if it be considered on a level no higher than the human. . . . A debt of gratitude is due the humanists for their insistence on the fact that the minimum meaning of religion is the ideal satisfaction of the basic human needs. Humanism ought to remind us that Christianity must at least be the human ultimate." He thereupon sets forth man's basic human needs and indicates that the highest level of the satisfaction of those needs is to be found in the ideals presented in the Christian revelation. It is an interesting, positive, and well-written testimony of his faith that Christianity is "illumination, not a part-by-part conviction, but a seeing as a whole, and a feeling as a whole."

(*Continued on page* 44.)

GRAND RAPIDS an

Combine Convention Atte



● CIVIC AUDIT RIUM in which a convention sessions w be held. Air con tioned throughout

DIRECT UNDERGRO

Main Hall of Civic Auditorium. Seats 5600. Equipped with sound amplification and air cooled

A Section of Exhibit Hall. A large and well-equipped room in which to view exhibits

HOTELS

The three leading hotels are the Hotel Pantlind, Hotel Morton and Hotel Rowe. The Pantlind is directly across the street from the Civic Auditorium and connected therewith by underground tunnel. The Hotel Morton is 3 blocks and the Hotel Rowe 2 blocks from the Civic Auditorium

HOTEL RATES

Hotel Pantlind

Room without bath (double bed) (with toilet & lavatory)
Single, $2.20, $2.75 per day; Double, $3.85, $4.40 per day
Room with bath (double bed): Single, $2.75, $3.30, $3.85, $4.40, $5.00, $5.50 per day
Double, $4.40, $5.00, $5.50, $6.05, $6.60, $7.15 per day
Room with bath (twin beds): $5.50, $6.60, $7.70 per day
Suites each of two rooms with bath between, each room equipped with single bed, $5.50 the suite
Each room equipped with double bed, $6.60 for the suite (2 persons)
$10.00 for 4 persons
Suites each of two rooms with bath between; one room equipped with twin beds and other with one double bed, $9.00 for 3 persons; $11.00 for 4 persons

Hotel Morton

Room with bath (double bed): Single, $2.75, $3.30, $3.85, $4.40 per day
Double, $3.85, $4.40, $5.50, $6.60 per day
Room with bath (twin beds): $4.95, $5.50, $6.60 per day
Large rooms accommodating 6 persons, $2.00 per day per person

Hotel Rowe

Room with bath (double bed): Single, $2.20, $3.00, $3.30, $3.85, $4.40 per day
Double, $3.70, $4.50, $4.80, $5.50, $6.60 per day
Room with bath (twin beds): $5.50, $6.60 per day

Other Hotels

	Blocks from Auditorium	Rates Single	Rates Double
New Mertens	5	$2.00-3.00	$3.00-5.00
Francis	2	1.25-2.20	1.90-3.30
Browning	8	1.75-2.75	2.75-4.00
Cody	4	1.50-2.50	2.50-3.50
Reid	5	1.00-1.50	1.50-2.00
Herkimer	12	1.50-2.50	

Private Homes

Lodging: $1.00 per person per day

International Conventio

Civic A

Grand Rapids, Michigan,

ICHIGAN *Invite You*

e with a Michigan Vacation

EL

● PANTLIND HOTEL
INTERNATIONAL CONVENTION
HOTEL HEADQUARTERS

HEADQUARTERS HOTELS

The International Convention and Organizations listed will have headquarters as follows:

Hotel Pantlind

The International Convention of Disciples of Christ
The United Christian Missionary Society
Pension Fund of Disciples of Christ
Board of Church Extension of Disciples of Christ
Association for Promotion of Christian Unity
Board of Higher Education of Disciples of Christ
Unified Promotion
World Call
Christian Board of Publication

Hotel Morton

National Benevolent Association
National Association of State Secretaries

RESERVATIONS

r Hotel Reservations, apply to Rodney D. Schopps, 187 Monroe Ave., Grand Rapids, Michigan

r Private Home Reservations, apply to Robert J. Payette, 944 San Lucia Drive, S.E., Grand Rapids, Michigan

TRANSPORTATION

e usual modes of transportation may be used in going to the Grand Rapids ternational Convention—namely, railroads, bus, or private automobile. fter consultation with government officials we are advised that delegates ing private automobiles will not be deemed unpatriotic in such use of rub- r. Those using the railroads should consult the local ticket agent for exact formation as to selling dates, fares and return limit of railroad tickets plying from your town. NO IDENTIFICATION CERTIFICATE IS RE- UIRED. Delegates using Pullman accommodations should secure same as r in advance of leaving date as possible.

H. B. Kellerway

Transportation Secretary,
International Convention of Disciples of Christ,
222 Downey Avenue, Indianapolis, Indiana

Downtown Grand Rapids

Disciples of Christ

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—August 2, 1942

How the Church Came to Mana

By C. MANLY MORTON*

GRANDMA ROBLES had often climbed up on the little pinnacle back of the house and looked down on the lights of San Juan, but she had never visited that city of wonders. People told her a great deal about it—how that there were buildings taller than the tallest palm tree and that people actually lived on top of each other. They told her about the lights that came on by just turning a button and could not be blown out by the wind. She had heard also about the stores that were bigger than Don Colo's drying floor and had all kinds of curious things from all over the world.

Although she could clearly see the lights at night the city seemed very far away. To get there one would have to walk for two hours down one mountain, then over the next one and down to the highway. From there it was another hour in one of those contraptions called an automobile. She had never been as far as the highway and secretly laughed at herself for even dreaming of such an adventure as going to San Juan.

Then Juan Marcos, her oldest grandson, came back from the University in Rio Piedras. He knew more than anyone she had ever known before and he wore city clothes and talked about San Juan as though he owned it.

The day he left to go back to the city he gave Grandma Robles a dollar and laughingly said, "Come down and see me sometime."

From that day the idea never left her mind. She must see San Juan. She knew one dollar was not enough; it would take that for the automobile. She would have to have another for a new dress, and a third one with which to buy something in those big stores to bring back to the grandchildren.

Up in the Puerto Rican mountains money is hard to get. The struggle for food is sufficiently absorbing to take all of one's energy. But Grandma Robles was a determined person and knew how to struggle for what she wanted. The morning that the last three pennies were added to the little tin box, which she kept hidden under the rafters of her humble little home, she was about the happiest person in all the world. The next day she would see if Don Colo, the next time he went to the village, would bring her the material for her new dress, and then she would really get to see San Juan.

But that night something happened. As usual she went to the preaching service held in front of Don Vicenti's house. For several years the preacher had been coming each week-end. He would visit on Saturday, preach on Saturday night, and then have Sunday school on Sunday morning. But they had never been able to have a church building. In dry weather it was not so bad out in the open air, but up here in the mountains it rains often. The homes were all so tiny that none of them would hold more than a handful of people. For a long time they had been talking and praying for a white and green chapel like they had over on the other mountain where Don Suncho preached, but it had been impossible to get it.

When Grandma Robles joined the worshiping group that night, she was startled by the words of the preacher:

"For three years we have been praying for a white and green chapel. It now looks as though God is going to answer our prayers. The Mission Board has offered to give us the zinc, lumber and cement if we will buy the hinges and nails, transport the materials up the mountain and erect the building. This will cost fifty dollars in money and require a lot of hard work on the part of every one of us."

In the mountains of Puerto Rico the people are exceedingly poor but willing to sacrifice to the limit for the support of the church they love

As Grandma Robles thought of how hard it had been for her to get together three dollars, and all of the others were as poor as she, her heart sank in dismay. How and when could they ever get fifty dollars?

Don Suncho saw the look of disappointment on the faces huddled together there under the tropical moon, and his heart almost sank within him. But Don Suncho was a man who had struggled hard for all that he had ever had, and all of the victories which had come to him had been snatched from the very teeth of adversity.

"But we must not let this opportunity pass. Think of what the church has meant to our island. There were no schools here before the Protestant church came. We still do not have a school up here on our mountain, but think of the number of boy and girls whom the missionaries have taken away to school." Grandma Robles thought of her grandson. "If we can get a chapel up here we will offer to loan it week days to the department of education, and perhaps they will send us a teacher and establish a school."

There was a pause and the murmur of many earnest prayers and an occasional "praise the Lord" could be heard.

"You are happier now that you know Jesus and have the assurance of his salvation. We must have a chapel in order to continue to do all that God wants us to do."

No one noticed Grandma Robles when she slipped away from the group. Don Suncho was still talking when she returned, but she marched right up to the front and placed a small tin box in his hand. As she turned to the group she spoke with a trembling but steadfast voice. "I have always thought that the greatest happiness which could come to me would be to visit San Juan. But that is not true. My greatest happiness will be to see a little white and green chapel here on our mountain side."

Others slipped away and came back with pieces of money wrapped in remnants of cloth or in tiny boxes. Others pledged to pay on next pay day, and soon the fifty dollars was provided. Today the chapel is a reality, and the government has placed a school by the side of it.

In Puerto Rico the Disciples of Christ have 29 organized churches; 40 Sunday schools, and many other occasional preaching points where there are great possibilities for the development of churches. The Puerto Rican is willing to sacrifice to the limit for the support of the church he loves, but he is exceedingly poor and needs our help.

*Missionary in Puerto Rico under The United Christian Missionary Society.

Requisitioned

A colt tied in an open street
A fisherman's boat on a placid sea
A boy's lunch on a crowded hill
A woman's time in Bethany.

Talents of tongue and hand and pen
Tithes and offerings from man's acquisition
And sometimes a life. . . 'Tis an honor
To submit to His great requisition.

—MAYME GARNER MILLER.

The If's and When's of a Leper Colony

By M. L. NORMENT*

LET me take you on a trip to the government leper colony near Sapucay for I am going there next week. I was there two days last week to inspect the work, pay off the lepers, contract for some more jobs, and to buy a big oxcart we are needing.

On the way to the railroad station we'll stop at the express office to dispatch the goods (the railroad allows 50 per cent rebate on our shipments). The oxcart will be waiting to take the supplies out to the camp. I've telegraphed for them to have two horses at the train when we get there. It will be a four-hour ride; better take along some reading material. We'll be lucky if it rains and settles the dust before we start. You can't take off your coat in the train, no matter how hot it is. Funny, isn't it, how a man can go out and sit on the sidewalk in front of his house in his pyjamas; but he dare not be seen on the street without his coat! . . .

Yes, the horses are here. Lucky for us that it rained while on the train, but not so good for that fourteen kilometer ride. We'll stop at the inn and pick up the waterproof bath curtains I left there. Throw one of them over your shoulders and pin it with a safety pin. You'll look like Ichabod Crane, but you'll keep dry! If you're not accustomed to riding it will take us two hours, as the road is slippery and extremely rutty. Take one of my spurs; the nag'll require it. In Paraguay the horses get only grass to eat, so they don't have much push.

Getting tired? It's not much farther. From the top of that hill you'll see the colony, and the blue hills rising beyond. They'll remind you of the Blue Ridge of Virginia only not so high. There! That's the entrance to the colony. Those huts belong to the administration. That shed down there is the sawmill. Yonder is the pharmacy. The administrator lives in the brick hut. My room is in this building; don't mind all the junk inside, it's just a storeroom. I'll get out the basin and pitcher so you can wash up while I go over to the leper camp to arrange with a committee to help us with the distribution of the goods.

In the boxes there are a hundred pairs of shoes for the men, and another hundred slippers for the women folk. We have a hundred mosquito nets in those boxes that just came; and the three sacks contain 400 pounds of Paraguayan tea (*yerba*). Do you like it? You'll get a chance in the morning to suck some through your *bombilla*. The gifts for the children are in those carton packing cases. I'll run along now and get the committee set up for tomorrow. . . .

Sorry to be late getting back from the camp. Sr. Gonzalez, who is our representative here in my absence, has been having some differences with the lepers about wages; we had to settle that and go over some matters concerning building materials. Straw for the roofs is hard to buy at this time of year—it's not cut until April. I think we can buy some from the stock of an English meat-packing company.

Hungry after that ride? Well, the woman will have our rice over as soon as I get my dishes out of that box and we put on the tablecloth. If we stay until day after tomorrow you won't be able to look rice in the face when we get back to Asunción. The only variation is for breakfast. Tomorrow morning we'll have a cup of tea and *galletas* (hard tack, a round biscuit the size of a guinea-egg). I have some powdered milk in that tin if you like milk in tea. I had a good chuckle to myself one time when the *galletas* they gave me were so hard I couldn't break them. I got the hammer out of my box and put it on one side of my plate, and "busted" them with the hammer before soaking them in the tea. They're good once you break them. It's the bread that is fed to the lepers, when there is any—nine of them a day to a person.

Tonight after supper you'll have to help me tag all these shoes and mosquito nets, for we have to hand them out individually. The things for the children have the name-cards on them already. I did that before leaving Asunción. Oh—before it gets too dark, let's put the cots out under the tree and hang up the mosquito nets. We'll get up about 4:30, take the rifle and go down the jungle path to see if we can shoot a *carpincho* or water snake. If we go quietly we may see the monkeys. We'll get started over to the colony by six. . . .

Horses saddled? Let's go. The cart is already loaded. We'll ride through those woods and come out right in the leper camp. There it is. Not much for looks. Most of those huts were built by Bolivian prisoners in the wartime. The first new building we're putting up will be the storeroom and my living quarters. I'll bring out my camp stove and prepare my own meals here, and be close enough to serve these folks better. The next building there will be the carpenter shop, operated by the lepers. The other one is to be the library and recreation hall. Then comes the school, but it will be off elsewhere. There are sixty children here. If we put the school in another quarter, maybe we can get the authorities to isolate the children.

While we are waiting for the committee to open the boxes, let's visit the hospital huts and cheer up the bedfast patients. The huts are so crowded we can't put in shelving or wardrobes. When our carpenter shop is operating, we shall make wooden cot-frames and stretch raw-hide strips across them for springs. Some of these nasty iron bedsteads have been in use over twenty-five years. The springs on some of them, as you see, sag a foot, while others have no springs at all, only boards. There is no room in the huts for tables or chairs. Dirt floors must be replaced with cement floors as soon as we can manage it. Each hut has a man "nurse" who is a leper, and a leper orderly; but they can't keep the place clean because there is no place to keep their effects, so they pile them on the floor. One of the first things we shall do when the carpenter shop is done will be to supply shelving in these cabins, once we can take some of the patients out into other huts which are yet to be built.

Meantime, about all we can do is to go around and cheer the patients up. Sometimes I try to sing hymns and pray with them. Tomorrow morning after we have distributed the gifts to the children, we'll ring the bell and call the village for the preaching service under the trees. Old Sr. Ambrosio Castillo, who used to be in the Salvation Army in Asunción, will lead the singing, with a few of the Protestant lepers to help him. Then after I get through speaking in Spanish to them, he will make a summary in Guarani to those who do not understand Spanish very well. The Franciscan friar who comes here once in a while holds mass up in the little thatched oratorio; but we have our service in the open air. He only comes out once every three or four months to marry some couple or confirm

*Mr. Norment is a missionary under The United Christian Missionary Society. He has an especial interest in the Leper Colony near Sapucay.

When this hut of poles and thatch was built several years ago, it was labeled "temporary." Such places are still used by the lepers and need to be made into decent living quarters

a child. I wish we could have our own colony so that we could develop it ourselves and do a more lasting piece of work among these folks. Perhaps some day we shall have our own colony.

I must confess that I cannot get a great deal of satisfaction out of the distribution of these gifts; that is, not so much as out of bringing the spiritual help that these poor folks need. They are cut off from their families; many of them forgotten by their home folks; nothing to look forward to but that little cemetery down the hill. They need something to help them face it. If we could get the proper support and honest administration of the budget appropriated by the government, how much could be done toward bettering the condition! Many of the lepers could be released and sent back to their homes and to work. That is a day we'll have to pray and work and wait for in the future.

Well, here we are, and it's Thursday. We'll start back for Sapucay at two o'clock, time enough to wash up at the inn, and get a bite to eat before train time. We ought to get into Asunción around nine or ten tonight.

Teacher-Preachers Needed

I LEFT Mondombe December 29 and met with three groups of evangelists on my way to Wema. The head evangelist was also along. We baptized 99 inquirers; I married six couples; the offering in one group was excellent, another very good, and the third very poor. We had some knotty problems to solve and I'm afraid we didn't solve some of them properly, but, as a whole, the trip was a success and an inspiration. We went through eight new villages that are begging for teacher-preachers. One big chief called on me in state and almost demanded a nurse for his people. They need one, too, but we haven't the nurse to send. We sent in to the Mondombe evangelists school seven new couples but could promise work for only two of the men. The others were willing to take their chances of selling firewood and doing odd jobs for a living.

In one village they had been begging so hard for a teacher-preacher. While I wrote a letter back to Mondombe a policeman was watching me. When I wrote the date he exclaimed, "That 1942 is the new year, isn't it?" Of course I asked him where he had learned to read as most of the villagers were wild, red-painted heathen. "I don't know how to read, Mama," he replied, "but I have watched those who write and have learned a few words." He was a big husky in his blue uniform of shorts and jacket and red fez and so eager to learn.

We said good-bye to Mondombe carriers and evangelists at Ngelewa where we met carriers sent from Wema to take me there. Cappy and Tippy and their two pups were with me. One pup was left for the head evangelist of Mbelo and one taken to Miss Ward's cook at Wema.

—BUENA R. STOBER.

Mondombe, D.C.C.M. Congo Belge

A Visit to Owens Valley

By FRANK HERRON SMITH*

TWO hundred and twenty miles northeast of Los Angeles lies Owens Valley. The road runs straight across the Mohave Desert, then through a narrow, rocky entrance into the valley, which at its lower end is little different from the desert. The upper valley is from five to fifteen miles wide. To the west is a range of mountains 14,000 feet high and covered with snow, Mount Whitney towering above the other lordly peaks. To the east is another range 11,000 feet high. As late as the 1880's this valley was the scene of Indian massacres.

Some ten years ago Los Angeles completed the purchase of the greater share of the land on either side of the Owens River as a source of her water supply, and a great aqueduct runs from the valley over and through the mountains, carrying the water of life to the great metropolis. In the upper valley are three small and neat cities—Lone Pine, Independence, and Bishop. In Independence, Pastor Howard Preston tells me that practically every working citizen is a salaried employee of the City of Los Angeles.

On March 23 the inhabitants of this sequestered valley witnessed a sight the like of which they had never dreamed about. Toward five in the afternoon came a great cavalcade of cars and trucks, few of them very good or new, herded by a covey of "jeeps" in and around and among them like shepherd dogs, all led and directed by army officers. The passengers in the cars and the drivers were little brown men, with a sprinkling of girls, voluntary Japanese evacuees from the Los Angeles metropolitan area. Eight hundred of them had started in the early morning from the famous Rose Bowl of Pasadena. The inhabitants of Lone Pine, the first of the valley cities, looked on wonderingly, and many were surprised to find themselves smiling back at friendly faces and replying to friendly handwaves from the unexpected and unwelcome visitors.

At dusk a long train of coaches came in with another 500 who had no cars. All were carrying bundles of bedding and clothing. A big major was looking on and occasionally lending a hand to a little fellow who seemed to have too heavy a load. A fleet of buses soon transferred this second group the ten miles from Lone Pine to the "Reception Center." California has witnessed the entrance of many types of immigrants, the coming of the Mexicans and "Okies," but this was the strangest hegira of all.

Gen. DeWitt has ordered the removal of all aliens from proximity to the coast. Since the greatest danger is from Japan, the Japanese are the first to have to go. To lessen the hardships involved in such a great movement, the Army is allowing just now voluntary evacuation. Because of the war situation, Terminal Island was ordered completely evacuated several weeks ago. As many of these people could not resettle in Southern California, they are glad to go at once to a government camp. Other Japanese have lost their employment or business and are ready to go. We are advising our church people who have lost their means of livelihood to close up their affairs and accept the hospitality of the government.

This first group is supposed to be composed only of people who can work. They are to be paid from $50 to $95 a month for their services, from which $15 will be subtracted for food. The work will comprise truck gardening, clearing of land, cleaning, cooking, laundering, stenography, nursing, doctoring, etc., all that has to do with the maintenance and care of 10,000 people. "Sensitive spots" like Bainbridge Island have already received orders to evacuate, and such groups will be transported soon to this or other Reception Centers. Santa Anita Race Track is now being fitted out as such a place. Mr. Trigg and Mr. Pulliam in charge of Owens Valley have had long experience in W. P. A. projects and are trained engineers.

As we drove back from Independence to the Center, we could see from a mile away the cloud of dust over the place such as you often see over a flock of sheep in the desert. The buildings were begun only on March 16; ten days later fifty were completed. In all, this Center will comprise 490 buildings, including a 150-bed hospital, administration building, mess halls, and recreation center. It resembles a glorified C. C. C. Camp. The barracks are 100 feet long and 20 feet wide. A barrack building can be divided into four family flats. A post office, school and canteen will be provided. No liquor will be sold, nor will inmates be allowed to leave the grounds which are guarded by soldiers. The general plan is that from these Reception Centers the Japanese will be sent as individuals or groups to resettlement projects farther east, or to places where they can make a living during the war period.

The Protestant forces are compactly organized in their effort to serve the evacuees. We have offered the services of eighty well-trained Japanese pastors and the available evacuated missionaries for religious leadership, education, recreation and social and athletic activities. On Palm Sunday, Dr. F. H. Smith and the Rev. H. Hashimoto had charge of the services at Owens Valley. On Easter, the Rev. Gordon Chapman and Dr. J. Kawaorita, president of the Japanese Church Federation of Northern California, preached. On April 12 the Rev. Joseph Hunter and a Los Angeles pastor took charge. Mr. Kidwell, in charge of the social service, is very cooperative. Of course we shall soon have Japanese workers residing in the camp.

*Working with the Inter-Council Committee on Japanese Christian work in the United States.

Eyes On the Orient

By DR. M. SEARLE BATES

WHAT is the meaning of the new phase of Japanese expansion to those caught within it? In Hongkong, and apparently in dark-curtained Singapore, there was considerable violence to civilians. Of Manila and other occupied sections of the Philippines, we know as yet mere trifles; but those trifles suggest passable tolerance. From the Netherlands Indies and from Burma we have no significant news of Japanese conduct and procedure. Since December seventh, American and United Nations interests are the direct and major targets, and there is some front of favor to Asiatics except to independent Chinese.

Japanese and German news broadcasts report that the enlarged empire (including territories at least as far south as the Netherlands East Indies) is to be called by the assertive name of Japan itself—"Dai Nippon," Great Japan. The Christian calendar is replaced by the Japanese reckoning, which starts from the Emperor Jimmu, myth of myths dated 660 B.C. The English language and other American influences are "abolished" from the schools of the Philippines. Japanese and Tagalog hold the field (to the envy of Koreans and Formosans, who for some time have been allowed their meager schooling only in Japanese).

If the program followed in China is repeated in the newly seized lands, early brutality of field armies will slowly give way to garrison or police government, cruel in more quiet and orderly fashion, and associated with the low type of local men who are willing to gain dubious ends by licking military boots. Stripping each fresh area of supplies and desirable property, utilization of material resources and of labor for Japanese military economy in preparation for attack upon the next victim: these are the reality beneath elaborate propaganda for the "New Order" of cooperation among Asiatic people to extinguish white imperialism.

In the first months after Pearl Harbor, the Japanese seem to have made little formal change in the regime of Occupied China, though of course they put enemy nationals in some degree of detention. The prospect for exchange of personnel has recently improved. But there are signs of tightening the screws on the Chinese. An authoritative message just received (May 6) by radio through Switzerland, says that churches and institutions are required to submit to control on Japan's home pattern: government-directed union, no aid from abroad, no relationship with missions. Other reliable reports from missionaries show that in some localities Chinese Christians now are barred from the use of American mission properties. At Wuchang the buildings of Central China Christian College have been looted by Japanese, and the large Episcopal hospital burned after looting. Communication over the complex frontier between Occupied and Free China is irregularly possible.

Around the Jarvis Campus

By VENITA O. CARNEY*

FOUNDERS' DAY was celebrated on March 28 at Jarvis Christian College, Hawkins, Texas. The activities were similar to those of former years. Dr. Leo Johnston of the Oak Cliff Christian Church of Dallas was the guest speaker.

The church and department of religion have been sponsoring the "Toward Calvary" program since February. Many highlights have marked the progress of the movement. Miss Helen E. Henry of Waco was guest speaker for the March vesper service.

Religious Emphasis Week was observed March 24-27. The program consisted of seminars, forums, personal interviews, and vespers. The subject under discussion was: What It Means to Be a Christian in Times Like These. R. H. Peoples of Indianapolis, and A. B. Moore of Gilmer, Texas, acted as religious advisers. We were fortunate in having Miss Dale Ellis of Indianapolis on the campus for the first two days of Religious Emphasis Week.

Wedding bells were ringing at Easter time. On Palm Sunday, J. J. Hawkins, pastor of the Second Christian Church of Indianapolis, Indiana, and Miss Verba Lyons of Hawkins, Texas, were married. Mrs. Hawkins is a member of the senior class. The marriage of Wilbur M. Payne, instructor of English, and Miss Alice L. Hilliard, librarian, was solemnized at the home of the bride's parents in Fort Smith, Arkansas, on Easter Sunday. The couple are at home in Woodside Cottage on the campus.

On April 11, Jarvis College entertained the high school seniors within northeast Texas. The visitors toured the campus, visited classrooms, and participated in some of the extra curricular activities.

Dr. M. L. Edwards sponsored Health Week activities April 5-11. His programs are considered some of the most outstanding during the year, for much valuable information is given, and everyone is made health conscious.

President Washington was away from the campus April 5 to 22. He spent most of his time in Indianapolis in conference with the Home and State Missions Planning Council of The United Christian Missionary Society and the Board of Trustees.

Mrs. C. S. Barker and the Jarvis Singers rendered programs in Little Rock and Hot Springs, Arkansas, April 18, 19, 20. A program was also given at the state convention of white Disciples in Houston. As the group returned to Jarvis, they stopped in Palestine, Texas, for a program; and also at Camp Wallace to render a program for the soldiers.

Many Jarvis students and alumni have gone to camp in order that they may serve their country in this time of crisis. Students who have been called this semester are: Lawrence Hutchinson, J. W. Johnson, Juanita Johnson, Walter Ebo, Ike Dean, J. W. Jackson, and Ernest Randall. Some of the alumni who are already in the Army and Navy are: Adrian Oliver (last heard from in Ireland), Paul and Timothy Cotton, Loyce Lusk, George Hays, Jerry Smoote, J. D. Hays, and Theodore Douglas.

The faculties of Jarvis, Hawkins, and schools within a radius of 25 miles of Hawkins are making an attempt to organize for professional stimulation and the providing of a wholesome social outlet. It is hoped that this organization will serve the respective communities beneficially as well as meet the social and professional needs of the group.

*On the faculty at Jarvis College, a home missions institution of the United Society.

Changes in Jamaica

E. R. Moon, missionary in Jamaica, writes:

"The even tenor of Jamaican life seems to be gone forever. To the urban drift which has been a drain on our rural churches in recent years have been added two new factors: large numbers of laborers who have been engaged in naval and air base construction, and Government Land settlement. The Government has taken over some large estates and divided them, making it possible for numbers of homeless Jamaican families to buy and own their homes. These factors challenge us with new opportunities. There were 179 baptisms during the year."

The present membership in Jamaica is 3,612. The churches need the men who have come to America for education and are very proud of Cyril Robertson who returned last year after obtaining his degrees.

Living expenses are up 100 per cent over pre-war prices. So keen is the struggle for bread that, in places, whole families have migrated to centers of employment or sources of cultivable lands leaving long established homesteads and the church "high and dry."

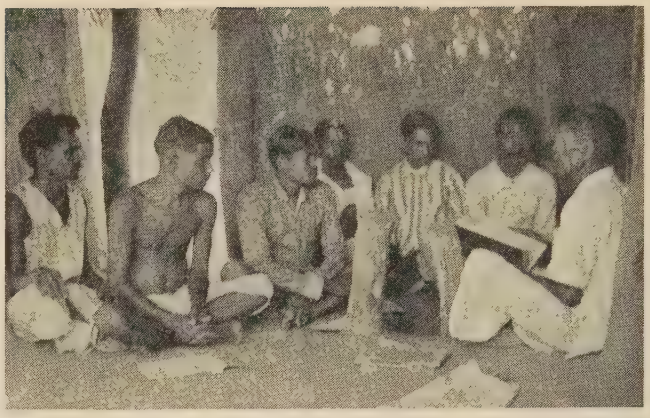
India Villages Respond

By D. A. McGAVRAN

IN THE picture below we see an important addition to the Amora church in India. The baptism took place on December 21. It could be headed "The Amora Church Baptizing Two New Strong Families." Changu, the candidate at the extreme left, is a great addition to the membership. He is one of the best of the Satnami section of the village, intelligent, hard working and able to earn a good living. Sukhru standing next to Changu has had a Christian brother for five years, and finally was led through sickness in his family to a decision. God saved his wife in an extraordinary way.

Changu came through fire to become a Christian. After his baptism his father stood in the door of their house and said, "My son has become a Christian. If he dares to step inside this courtyard, I'll kill him." Changu's wife left him at once, and despite great efforts to persuade her back, she has not returned. Changu is living alone in a rented house. But he is happy and firm in his new found faith.

Next to Sukhru is his wife who says, "I have been raised from the dead." The two older women are members of the families.



The Night School Group at Jora with their village pastor

THIS is a new Christian group. They meet in the house of the old man with the Bible who was their former religious leader and is a straight, honest, and devout soul. This church has a fine group of young men and women who are seeking to learn to read and write. They know a great deal of Scripture too by now.

Harry C. Saum, recently retired missionary to India, tells of this village:

"I remember this village of Jora very well. One of the men wanted me to baptize him, having come to see me two or three times prior to our leaving Takhatpur. He had no wife then—that is, his wife had been stolen away from him by a handsomer man. I urged him to get her back, or to get married again, and then to come. I know not whether he is one of the now fifty members of the Jora church.

"Dr. Grozier did some very fine Christian medical service in or very near Jora, for the head man and his women folk. That made him and his villagers very kindly disposed to us. I often stopped as I went and came through this village when I visited Amora out-station. In Jora live some relatives of our Amora and Bandha Christians. Thus it affords us a typical example of how earlier seed-sowing springs later into fruit."

A Service to Men of the Armed Forces

THE Riverside Church, New York City, conducts an extensive Home-Writing Service for the men of the armed forces on leave, as part of the war effort on the civilian front.

Service men attending the church sign a register, giving the name and address of a relative or friend. After the men have left the city, many for overseas duty, assistants of Dr. Harry Emerson Fosdick, minister of the church, write to the person designated, telling of the recent contact and conversation with the service man.

As part of its program to provide desired church relationship for the man in uniform, USO centers are spreading information on this highly successful service rendered by the Riverside Church, and it is believed hundreds of churches throughout the country will adopt it as part of their regular activities in the interest of soldiers, sailors and marines.

Dr. Fosdick receives as many as 200 letters a month from families and friends of service men. They come from every State in the Union as well as from foreign countries, where live families and friends of British service men who attended the church. Most of the letters are simple, heartfelt expressions of gratification for this assurance that their men are physically and spiritually cared for.

Pension Fund Notes and News

THE action of the Trustees on March 27, which provides for payment of 8 per cent dues out of Emergency Million Funds for Chaplains in the armed forces, has met with generous approval. Only two letters have been received expressing disapproval.

A number of the Chaplains have already taken advantage of this action and have been deeply grateful that the brotherhood through the Pension Fund is giving such vital encouragement. A number of Chaplains' wives, who are carrying on in the absence of their husbands, have also expressed appreciation.

"I am in the 84th year of my age, ready to go over the river at any time the Master calls. The check received most gratefully. The *Evangelist* stopped the paper, thinking I was gone, but sent it on when notified. The *Standard* has not stopped at any time. I appreciate them both."

A new annuity pamphlet is just off the press entitled "Annuity Gifts Needed Now." It may be had free by writing, 800 Test Building, Indianapolis, Indiana.

In spite of wars and rumors of war the gain continues in new members and new churches. Since January 1, 1942, there have been at this writing 72 new members and 66 new churches enrolled paying 2½% and 8% respectively. That is a gain of 32 members and 26 churches.

Evidence is available to report that a number of churches have recently increased their ministers' salaries. When 2½% and 8% payments are larger than previously, it means that churches are increasing salaries to help their ministers to meet the higher costs of living. Let hundreds of other churches take notice.

The Pension Fund is the proud possessor of a mother-of-pearl paper knife, with silver trimmings, with the following name engraved on the blade, "A. Campbell. June, 1847." It was given by W. R. Warren, who now resides in Sarasota, Florida.

Springtime at Hazel Green

KASTCPTIR, Kastcptir? When unscrambled this queer looking word becomes the historic St. Patrick. On the evening of March 17 the Ezel School of Ezel, entertained the Frenchburg School of Frenchburg, Alvin Drew School of Pine Ridge and Hazel Green Academy of Hazel Green. All four schools are church schools for the mountain children. We, the guests, had to rearrange Kastcptir, but everything else was worked out smoothly and delightfully for us. The dinner was delicious; and the tables were pretty with jonquils and artistic place-cards. Students served as waitresses.

After dinner we went to the basketball floor of the new gymnasium, a building of which the school is justly proud. It is the project of the local faculty and the townsmen. Mr. Haegan, the superintendent of Ezel, introduced his faculty; and the superintendents of the other schools their faculties. We could not compete with Ezel. Five foreign countries are represented on its faculty. Two young women, one born in India and one in China, are daughters of missionaries. Three teachers have spent time in Africa, in Egypt, in the Sudan, and in Ethiopia. Though our evening was pleasantly filled with games and musical program we want to go back to hear more experiences of these cosmopolitan folk.

Culminating its "Toward Calvary" program, the church in Hazel Green, led by the pastor, Hugh T. Holland, held a series of evangelistic meetings prior to Easter. The sermons followed the general theme, "His Cross and Ours." The climax to the meetings was Easter Sunday. The day began with a well presented pageant at the sunrise service early in the morning. At the Bible School hour $50 was taken in the special offering for Home Missions. This offering exceeded the accepted goal of the school by $22. In a special service following the class period a representative from each department brought the gifts and laid them at the foot of a lighted cross. In addition to this special offering, a case of eggs was given to the Widows' and Orphans' Home at Louisville. In the afternoon the children of the Bible School held their annual Easter egg hunt on the Academy grounds. The busy day closed with an evening vesper service at the church. In response to the gospel invitation during the meetings, five made their confession of faith. We count this a week of achievement.

With money realized from the selling of paper, the proceeds from the Christian Endeavor banquet and the play recently presented by the Endeavorers, the Christian Endeavor Society purchased fifty new song books for the church. The books were presented by the president, Mitche Hutchins, in an impressive dedicatory service on Palm Sunday.

We are happy to announce that Mitche Hutchins, who has an average of 92.6% will be Valedictorian of the senior class, and that Helen Robinson, with an average of 90.2%, will be Salutatorian. This year's senior class will have the privilege and pleasure of having H. Glen Haney of the class 1912 as commencement speaker on the evening of May 18.

We feel very fortunate in having had the privilege of hearing speakers from India, Japan and China this semester. Miss Wenona Wilkinson, missionary to China, now home on furlough, recently told the student body of her experiences in China prior to the evacuation of all missionary women. Miss Wilkinson challenged the boys and girls to have courage in the face of difficulties even as the youth of China have had.

Will the War Bring Benefits Too?

This war will bring many tragedies; perhaps a few indirect benefits, also. I hope one of them will be the sobering up of our nation. We have needed a spiritual bath for a long time. Something has happened to the British people since this war started. A lot of them whom we know have come to feel that there is not any way of getting along in this world without religion as a stay and hope. Our own folks are so fine at the center; and they have many a gift of heart and mind and hand to offer to the other peoples of the world, especially to the spiritually underfed ones in this part of the world. But, oh! how we do need to get back to serious, chaste and simpler ways of living!

—M. L. NORMENT.

Asunción, Paraguay.

The State of the Church

By DR. HENRY SMITH LEIPER

American Secretary, World Council of Churches

Y. M. C. A. WILL INVESTIGATE NEEDS OF INTERNED AMERICANS IN JAPAN

Dr. Darius A. Davis, Executive Secretary of the War Prisoners' Aid in Geneva, announced the agreement of the Japanese Government to permit the Y. M. C. A. to investigate the needs of Americans interned by Japan; and Tracy Strong, Secretary of the World's Committee of the Y. M. C. A., indicates that his committee has authorized the appointment of several of its secretaries, who are citizens of neutral countries but are now in Japan, to ascertain the recreational, cultural, educational and religious needs of Americans imprisoned there, and to be of such assistance as may be possible to them.

MARTIN BORMANN'S ACTIVITY MAY CAUSE WITHDRAWAL OF PAPAL NUNCIO

The increasing violence of persecution against the church by Martin Bormann, successor to Hess as Deputy Fuhrer of Nazi Germany, is now expected to lead to the recall of the Pope's official representative in Berlin, the Papal Nuncio. All restraint has been thrown off by the party organs and their attack on Christianity and the church is no longer camouflaged. They now say openly what has been said all along by certain party leaders: no one can be both a Nazi and a Christian. A definite choice must be made. This pressure is one of the main reasons for the persistent rise of a new understanding between Catholics and Evangelicals. Heretofore in Germany there has been very little contact or cooperation between the two great wings of the church in Germany. It is too soon to say what form the new cooperation will take; but that it is growing more significant seems clear.

CHRISTIAN WORKERS' UNION ESTABLISHED IN ENGLAND

In certain parishes of the Church of England, a new Christian social movement entitled the "Christian Workers' Union" has been established. Asked what the aim of the Union was, Father Richard Roseveare of the Society of the Sacred Mission, wrote a letter published in *The Christian News-Letter* of November 26, 1941 (No. 109), from which we quote:

"The Christian Workers' Union is a fellowship of young workers who 'take for their leader, Jesus Christ, the Son of God, himself a workman in the carpenter's shop at Nazareth.' The aims are:

1. To develop amongst young workers a sense of fellowship and an understanding of the dignity of work;
2. To show that work is not merely something to be endured in order to exist;
3. To help young workmen to find their real vocation instead of the first job offered;
4. To cooperate, wherever possible, with the authorities concerned with such matters;
5. By observation, prayer, and action to plan for steady progress in the conditions and standards of work.

The members of the Union, which is now finding its way into several parishes in big industrial centers, are ordinary young workers between the ages of sixteen and thirty. They have what they call a 'priest adviser' attached to each group or section, but he does not run it. They are practicing Christians; a readiness to receive instruction in the Christian faith is a condition of membership."

Summer Plans of Our Schools

NORMAL vacation periods and short summer terms are giving way to early commencement programs and increased weeks of study as our colleges and universities turn to the new educational program of a nation at war. And as new courses are added to make possible immediate technical preparation, there is greater personal interest in analyzing life and knowing what is best for man. Following are accounts of what our schools are doing as they pursue the new program:

Campus Day is the annual "clean-up" day at Lynchburg College. Here are a few of the students and faculty on the steps of the gymnasium at a picnic lunch

The Disciples Divinity House
University of Chicago

Charles O. Scott has been called to defense work in chemistry and is with the DuPont Company at Joliet, Ill. He hopes to resume his work in the Disciples Divinity House later. Ralph E. Lewis has been appointed to the Chaplaincy in the U. S. Army. Maurice Knott and Leslie Kingsbury are hoping to receive appointments.

Merle E. Fish, Jr., has withdrawn from the University to become the pastor of a church in California.

Donald H. Edwards, who is completing his third year in the Divinity School, and his fiancee, Miss Ruth Hamilton, have been awarded scholarships in the College of Missions at Yale for next year.

Harmon H. Bro is preaching regularly for the church at Lanark, Ill. Cleveland Bradner, Jr., visited the Woodlawn Christian Church in Birmingham, Ala., on March 22. He will receive his B.D. degree in June. Joseph Van Boskirk has preached recently for churches at Lyons and Fostoria, Ohio, and at Chicago Heights. He received his B.D. degree in March. Arthur A. Azlein is developing unusual interest in the problems of the rural church in his parish at Harristown, Ill. He received his B.D. degree last December.

William Woods College
Fulton, Missouri

William A. Brandenburg, Dean of the Faculty, was elected vice-president of the North Central Council of Junior Colleges at its annual meeting last month. This is Dean Brandenburg's second year at William Woods College to which he came from Ohio State University.

Dr. Harold C. Hunt, Superintendent of Schools at Kansas City, Missouri, was the principal speaker at the college's fifty-second commencement exercises on May 25. President Harlie L. Smith spoke at the baccalaureate service the preceding Sunday.

In Dulany Chapel on April 21, the Cooperative Student Government Association presented as its speaker Dr. Earle B. Jewell of the St. Andrews Episcopal Church of Kansas City. Dr. Jewell's thesis was that only by daring to take a risk may we successfully live our lives with a purpose.

The Campus Players of William Woods College and Jabberwocky of Westminster College for Men successfully presented "A Kiss for Cinderella." The beauty candidates in the play were chosen by Ralph Forbes, leading man in the Broadway production of this modern fairy tale.

Eureka College
Eureka, Ill.

The college joined with representatives of the state department of public welfare and local school officials to conduct a recent seminar meeting on "Delinquency Prevention Through Character Education."

Four students have pastorates in nearby communities. Noel Francisco is preaching in Sunnyland, Robert Riggle at Wapella, Paul Dodge at Lilly, and Thomas Willey at West Twin Grove. Francisco is the son of C. E. Francisco, Eureka alumnus.

"Youth Faces the Future" was discussed by a meeting planned by the Youth Fellowship. Two of the four students were from Eureka, one from Illinois Wesleyan and a fourth from Illinois State Normal. The Eureka students were Paul Pearson and James Williams.

The St. Louis Sinfonietta, composed of 17 members of the St. Louis Symphony orchestra, presented an artist course concert in Eureka. The concert, under the direction of Paul Schreiber, presented compositions of Bach, Mozart, Ravel, Debussy, and Strauss. The playing of the seventeen-year-old harpist, Edward Druzinsky, thrilled the audience.

Northwest Christian College
Eugene, Oregon

A total of two hundred fifty added to the church, sixty-four reconsecrations and one life work recruit, are some of the results of the pre-Easter evangelistic campaign entered into by the students and faculty of Northwest Christian College.

Following their annual custom, this year the group went out to serve in whatsoever way they could in order that they might share in helping to build the Kingdom. Approximately seventy-five per cent of the membership of the college participated either by preaching, assisting with the music, conducting special activities for Booster choruses of children, directing or taking part in Easter plays, radio presentations and calling. In one case there was a one hundred per cent response in conversions as the result of personal calls.

Between seventy and eighty congregations were contacted with the total attendance running into the thousands. Churches everywhere testify to the fine season of spiritual uplift and blessing received. The campaign was widespread in that it stretched from Spokane and Seattle, Washington on the north to Geyserville, California, on the south, and as far east as Caldwell, Idaho.

Lynchburg College
Lynchburg, Virginia

Commencement activities began Saturday, May 23, with Alumni Day. On Sunday, May 24, Dr. F. W. Burnham, pastor of the Seventh Street Church, Richmond, delivered the baccalaureate sermon. Commencement exercises were held May 25 with Dr. W. A. Smart, Professor of Biblical Theology at Emory University, Emory, Ga., as the speaker.

Mrs. Eloise Reams Hickman and Harold Thornhill, Lynchburg, delivered the salutatory and valedictory addresses.

Orville Wake of Charlottesville has been appointed Dean of Lynchburg College to succeed Dr. John L. Davis who has accepted the position of Secretary of the Board of Higher Education of Disciples of Christ. Mr. Wake is an alumnus of Lynchburg, being graduated in 1932. He received the M.S. degree from Duke University and is now enrolled in the University of Virginia, completing work on the Ph.D. degree.

College of the Bible
Lexington, Kentucky

The College of the Bible offers a unique opportunity for young men to serve as student pastors, thus earning their way in a large measure. This preaching service is rendered with the counsel and advice of Dr. George V. Moore, professor of practical theology. For the academic year 1942-1943, every regular student was successfully located with preaching appointments. In addition, the demand for its graduates by the churches has been greater than the college can supply.

A $75.00 Prize Scholarship will be awarded to some member of the class

which enters The College of the Bible, Lexington, Kentucky, in September, 1942. The basis of award will be upon scholarship, personality and a sample of written work. The applications for this scholarship will need to be filed with the Dean of The College of the Bible by July 1.

The college has received about $1,800 from the estate of W. A. Boston of Versailles, Kentucky, "to be held in perpetual trust to provide scholarships for ambitious and deserving young people for training for the ministry or missionary service." As a result of this gift, the college has established the W. A. Boston Prize Scholarship.

Butler University
Indianapolis, Indiana

Eighty-five faculty members are teaching in the Butler University Summer Sessions which began May 4 under the direction of Professor George F. Leonard. In addition to the regular Butler faculty members, there is a special group of instructors from other schools.

Dean Frederick D. Kershner of the School of Religion presided over the semi-annual meeting of the American Theological Society April 18 at Northwestern University. As president of the group, Dean Kershner spoke on "Toward a Synthetic Christian Theology," discussing the possibility of greater synthesis in Christian thought resulting from new conditions confronting the post-war church.

An all-school convocation was held Thursday, April 9, at which time Claud Nelson, director of the World Student Service Fund and an active relief worker in Russia, Switzerland, and Germany following the first World War, spoke in behalf of the campaign.

George Speigel, senior, has been awarded a scholarship to the Fletcher School of Law and Diplomacy at Harvard University. Speigel is the second Butler student in two years to win the scholarship to Fletcher.

Work has begun on the Fieldhouse to prepare Butler for the navy training school. The university has been accepted by the United States Navy as an accredited university under the V-1 Accredited College Program.

Drury College
Springfield, Missouri

A new organization of ministerial students and others who are vitally interested in religion, has recently been formed on the campus. Known as Delta Theta Alpha, it takes the place of the former Service Club. A ritual of initiation has been adopted which interprets the significance of giving one's life to the promotion of Christ's way of life.

Recent speakers on the campus have included Albert W. Palmer, president of the Chicago Theological Seminary, and Ervin P. Inglis of the Webster Groves Congregational Church.

The main effect of the war upon the campus has been to attract the attention of many to the courses making for immediate technical preparation. At the same time that attention is shifting in this direction, there is also great personal interest in analyzing life and in knowing what is best for man.

The need for understanding life suggests the significant field for the liberal arts college. After viewing the various philosophies of life, the Christian way of life becomes its own best propaganda.

Drake University
Des Moines, Iowa

Drake University's college of pharmacy will go on a special wartime schedule of three full semesters a year beginning June 8, President Henry G. Harmon announced recently.

The extra semester was added because of the serious shortage of trained pharmacists. It is the first time that a summer session has been offered in the college of pharmacy.

Other divisions of the university with the exception of the Bible college already have begun an accelerated program with a lengthened summer session which allows students to complete work for a bachelor's degree in less than three years.

Texas Christian University
Ft. Worth, Texas

Texas Christian University will be in session 51 weeks a year for the duration of the war. "The enlarged program will enable students to graduate in a minimum of two years and nine months if they pursue their studies continuously," President M. Sadler points out.

"Texas Moves On" was the title of a pageant produced by the Girls' Physical Education Department under the direction of Mrs. Helen Murphy, for the national Federation of Women's Clubs. The mixed chorus, directed by Professor W. J. Marsh, the orchestra, directed by Professor Claude Sammis, and more than 200 girls took part in the pageant.

"Cowtown" is the title of a new orchestral composition by Don Gillis, director of the Horned Frog Band. Gillis received a prize of $100 for his composition entitled "Panhandle Suite," in a contemporary American music contest sponsored by the Young Men's Hebrew Institute Orchestra of New York City.

One hundred and five graduates of the Bible College are preaching in Texas. Eight are now serving as chaplains in the Army, seven are on foreign missionary fields, and one is serving as chaplain of the United States Prison at Terre Haute, Ind. Graduate students preach in 32 churches, undergraduates in 23.

Arthur Norred of Fort Worth, who will receive his degree from T. C. U. in June, has been awarded the Penfield Fellowship in the Graduate School of New York University for 1942-43.

Phillips University
Enid, Oklahoma

The first semester of the new "Duration" program began with the largest enrollment of any summer session in many years. While maintaining the same high quality of academic work, the new and lengthened summer session, with many additional courses, makes graduation with a standard A.B. degree possible in three calendar years.

In addition to the customary class luncheons, reunions and conventional baccalaureate and commencement activities May 24 and 25, the alumni banquet was of unusual interest. Dean Frank H. Marshall, pioneer preacher and educator among the Disciples of Christ, and the first and only Dean of the College of the Bible was given special recognition, the occasion being his retirement from his administrative position after more than a third of a century.

Tri-State Band Festival brought between 3,000 and 4,000 bandsmen to Enid, and a dozen famous directors.

Six days each week 300,000 listeners are hearing Phillips on the air over KCRC, Enid. The radio-speech department conducts the programs.

At the mid-May ministerial banquet, the famous John G. Alber block and gavel were officially presented by Dean Frank H. Marshall. In addition to the wide brotherhood interest in this multi-piece work in wood and metal, Phillipians were deeply interested in the fact that the steps were made from pieces of the old organ at Phillips University. The word "Phillips" is made from teak wood brought from India by Church Smiley.

Scene from the William Woods College production of "A Kiss for Cinderella." From left to right: Miss Helen Sommerville of Peoria, Ill.; Miss Mariann Herbert of St. Louis; Miss Rose Mary Putnam of Sikeston, Mo.; Miss Elaine Abrahamson (Cinderella) of Moline, Ill.; and Miss Mary Virginia Gammon of Indianapolis, Ind.

THE adopted Mexican daughters of Miss Pearl Gibbons, United Society missionary to Mexico, will attend summer school in Midway, Kentucky, beginning June 2. Miss Gibbons is working in Texas during June. She and the girls have been in Enid, Oklahoma, since the beginning of her furlough.

Three daughters of missionaries have been in the school at Midway this year. Barbara Hagman is the adopted daughter of Dr. and Mrs. Hagman, missionaries to China. Kathryn Hobgood is the daughter of Mr. and Mrs. Clay Hobgood of Africa. Jeanette Russell is the daughter of Mr. and Mrs. H. Gray Russell, also of Africa. Kathryn is a member of the senior class; Barbara and Jeanette are in the junior class.

Mary Lu and Mariah Smith were the first daughters of missionaries to enroll at Midway on the scholarships which are now available for such girls. Carol Potee was the third girl to enroll.

Dr. Douglas S. Corpron, missionary from China, attended the Obstetric Congress in St. Louis in April, and also the Physicians Congress in St. Paul. He is now practicing medicine in Yakima, Washington, until such time as it is possible for him to return to China.

Left to right: Jeanette Russell, Kathryn Hobgood, Barbara Hagman

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Janet Holroyd, daughter of Mr. and Mrs. H. T. Holroyd on furlough from Mexico, is graduating from high school. She plans to enter college in September.

The church in Falls City, Nebraska, is fortunate in having as its pastor, T. A. Young, missionary to Japan. Mr. and Mrs. Young began work in Falls City on April 12. Their new address is 1318 Stone Street. Mr. Young writes that they like Falls City very much. The people are appreciative and thoughtful.

Miss Bertha Clawson, retired missionary to Japan, has returned to New Castle, Indiana, after having been in Florida for several weeks. She helped in a youth meet in Mobile, Alabama, while en route north.

We are glad to learn that Bayard Lawrence, brother of Miss Margaret Lawrence, missionary to China on furlough, has arrived safely in this country, coming from Hongkong where he was an employee of the Texas Oil Company. He telephoned his family from Java on February 4, saying that he left Singapore the latter part of January and they could expect him home in two or three months.

At the meeting of the Women's State and Provincial Presidents and Secretaries Association in Indianapolis on April 11, Agnes Henderson of Enid, Oklahoma, was elected president. Mrs. C. O. Nease of Indianapolis, was named to succeed Carmine Paty of Memphis on the relationship committee. Other committee members are Mrs. H. R. Howland, Denver, Colorado, chairman, and Miss Mary White of Lincoln, Nebraska.

Mr. and Mrs. Vere Carpenter returned to Puerto Rico on May 13, going by plane. Mr. and Mrs. George Smedley and two-year-old daughter, new missionaries of the United Society, are scheduled to go to Asunción, Paraguay, by plane the middle of May. We extend to these people our wishes for "a happy landing."

To Mr. and Mrs. E. G. Luna of the Mexican Christian Institute, San Antonio, Texas, was born a son on April 28. Congratulations!

For the first time in its history, Jarvis Christian College, Hawkins, Texas, has been given senior college rating by the Texas Board of Education. Both students and faculty are overjoyed. This will solve many problems that arise as students enter other schools or apply for teaching positions, for now their certificates will be given full recognition.

A senior high school class of 53 was given diplomas at Livingston Academy, May 4. Many of the graduates will enter Cordell Hull Junior College next fall. Six of the present students of Junior College have qualified in civil service examinations, and are now in Washington and elsewhere in government positions. This college hopes to repeat its present program next year.

We regret to learn of the passing of W. N. Armstrong of Sioux Falls, South Dakota. He died May 5 following an operation. For a number of years Mr. Armstrong served as superintendent of the French Acadian work in Louisiana. The brotherhood suffers a real loss in the passing of Mr. Armstrong.

From Mrs. Charles K. Green, who with her two children is living in West Point, Virginia, comes word of the serious illness of Mr. Green's father, Ernest Green of Manchester, England. Mr. Green has suffered a heart attack, the result of overwork and war strain. Many friends in the United States will remember Mr. and Mrs. Green for the happy times they have had in their home. An article appeared in WORLD CALL in the October, 1937, issue which told of Mr. and Mrs. Green's interest in the Fellowship of Youth, and how they turned their beautiful home in the hills of Derbyshire over to these young people for five years, free of rent.

Mr. Green was chairman of the annual meeting of the British Churches last August. How fitting that this issue of WORLD CALL should carry an article by his son, Charles K. Green. A clipping from the British publication, *Christian Advocate,* states also that Mrs. Green is far from being well. Just before the war they went with Mr. and Mrs. Macdonald, on a tour of the mission stations. Since then Mr. Green has been touring the churches, lecturing on what he saw on the mission fields. Our best wishes and our prayers are offered for these good friends across the Atlantic.

Women and World Highways

World's Day of Prayer (1)

By MARY LEDIARD DOAN*

IN THE February 18 issue of the *Christian Century*, there was a call for an "international prayer meeting," but on February 20 several million women of the world were holding just such an international prayer meeting. "The World's Day of Prayer," held in many countries this year with an offering to date of some $75,000, has after twenty-five years of observance become just that, a "World's Day of Prayer."

We cannot have reports from many of these countries this year because man, by his cruel, futile wars, has cut off earthly communications between us. Prayer, fortunately, is not confined by man's cruelties and there is every assurance that consecrated devoted groups, large and small, have met as usual in all these *incommunicado* countries, and that more than ever their hearts have been united in most earnest prayers for world fellowship and peace. I have said "as usual," but that is not quite true, for though the fact of their meeting would be as usual, the conditions under which they met would not be. Small Japanese groups, for whom now freedom of meeting is past, would no doubt be in very small groups in homes. Chinese groups would be meeting in homes or in the poor remnants of their schools and churches. The Filipino friends might not be gathering together at all, but only individually would they be silently joining the world-wide group.

THE universal program with the theme, "I am the Way," was prepared by three women now living in the United States: an American woman formerly a teacher in Ginling College, Nanking, joined with the wife of a German pastor, and a French woman emigre in this country. It bears the imprint of their suffering and their courage.

This program in English was sent to *all the countries of the world,* translated into the language of each and adapted to suit their varying needs; so even the mechanics of the preparation of the program is world-wide, and the message is eternal.

As a part of this world-wide interdenominational endeavor, programs were sent to all of the ten countries where we as Disciples of Christ work, but of course we have had no reports from China, Japan, the Philippines, or India. Word has come of the services held in Asunción, Paraguay; Buenos Aires, Argentina; San Luis Potosi, Aguascalientes, Ciudad Garcia, Zacatecas, Mexico; Puerto Rico; and Wema, Africa. Of these we shall tell in this and the next issue.

The Argentine League of Evangelical Women has for years been responsible for translating the program into Spanish and sending it to some of the other Latin American republics. This year some 1,700 copies were sent to thirteen of these countries: Mexico, Guatemala, Uruguay, Southern California, Chile, Colombia, Venezuela, Puerto Rico, Cuba, Honduras, Peru, Paraguay, and Brazil. The program is used quite generally in the churches and is a bond uniting the Christian women in each country. The offerings are used for the publication of Christian literature.

MISS LAURA MAI McDONALD writes that "in Paraguay the service was held at six-thirty in the afternoon in the beautiful little church in Asunción. In a very special way it was a *world's* day of prayer service. Many of those who were present have suffered personally because our world seems to have forgotten God. Miss DeWitt, a friend from Holland, must have been praying for her beloved country. Who could presume to imagine the prayer of Mr. Heller, a German refugee? Several English friends and two elderly Norwegian ladies joined in the prayers of the Christians of the world for peace."

FROM Miss May E. Wilson in Aguascalientes comes this fine report: "The World Day of Prayer was observed here under the auspices of the Woman's Missionary Society. Invitations were sent to the little Baptist and Presbyterian groups to cooperate in the program. Their cooperation, however, consisted mainly in friendly acceptance of the invitation.

"The program was at four o'clock, February 20. The international program was followed and the parts were distributed in such a way, under the direction of Miss Etta Nunn, that no announcements of any kind, not even the numbers of the hymns, were necessary. The week before everybody had been exhorted to bring his hymn book.

"Mrs. Andrade, wife of our pastor and president of the Woman's Missionary Society, presided. She is a charming and accomplished Venezuelan who grew up in Panama and was educated in the United States. Her clear, well modulated voice and dignified manner contributed much to the reverent, worshipful atmosphere.

"There were only thirty-seven present, but it was quite a representative group of women, men, and young people. One of the elders, a rural school teacher who lives in the city and goes back and forth to his work on a recently purchased second-hand bicycle, made a special effort to get in on time for the service. He said afterward, 'That was wonderful; I never dreamed it would be so beautiful and helpful.'

"The offering amounted to 4.50 *pesos* and was sent to the National Union of the Women's Christian Societies in Mexico City."

Miss Hallie Strange writes from San Luis Potosi: "We had the day as usual here. The church was open from nine o'clock in the morning, so that during the day for anyone who wished to come in for silent prayer there would be the opportunity. At four o'clock the women of our missionary society came to the church for the special service, using the program that was used everywhere. There were only about twenty people present. The offering of five *pesos* was sent to our Union of Women's Christian Missionary Societies. The special offerings on this day in Mexico have been devoted to missionary work in Spain.

"We feel that the World Day of Prayer has a very special place in the heart of our Christian women in Mexico and is very opportune in presenting the missionary message and developing the brotherhood spirit.

"I do feel that the observance of the day has meant much in the lives of the limited number it has touched directly. Our women gladly arranged the busy home activities so that they could take turns at staying in the church during the hours of the day."

FROM Miss Myrle O. Ward from far-off Africa comes the word that "more than two hundred men, women, boys, and girls attended the five prayer services which began at six o'clock in the morning, and closed with the Christian Endeavor meeting in the evening.

"We dismissed regular class work, and each school group conducted its own service. There was a spirit of deep reverence in each group as they quietly entered the church. A quiet dignity and earnestness was manifest in the women's service which would not have been seen a few years ago. Even the youngest children of the village school did their parts well, feeling that they were uniting with others in the same service being held during the day throughout the world. Truly it was a unifying experience for us here at Wema."

(*To be continued in the July-August issue.*)

*Vice-president of The United Christian Missionary Society.

For Adult Missionary Groups

Theme: *Our World-Wide Task*

Helps for July Studies

JULY starts a new missionary year. Two things we well may do right now: take a backward, summarizing look at the study we have been following and find ways to conserve its values; take a forward, exploratory view of the new year's theme and plan ways to get the greatest possible benefit from it.

We have been studying "Christianity and Democracy in America" and "Christians and World Order." Have we learned things that will make us better Christians, give us greater skill in living, lead us to definite action in conserving and improving the democratic way of life and in preparing now for the sort of world order that will bring the Christian way of living into practice between nations and individuals? Are we planning to continue the past year's study in church or community groups? The report of the Delaware Conference on "A Just and Durable Peace" is just the thing to be studying.

The new missionary year centers our thoughts for the first six months on the general theme, "Our World-Wide Task," a comprehensive study of the work of our own church in our world-wide program of kingdom-building to bring us better understanding and appreciation of the task to which we have committed ourselves and lead us to more adequate support of the work. A choice of two courses of study is open to us.

I. *At Work Through the Years* is a series of popular type programs planned to give interesting information as to the beginnings, the growth, and the present-day activities of the Disciples of Christ around the world. The packet, which sells for fifty cents, contains suggestions for leaders, resource material for a pleasing variety of presentations at each meeting, and second copies of all resources in which two or more people must participate. Worship services and additional leaders' suggestions will appear in WORLD CALL, one month previous to time for their use.

II. *Forward in Missions and Education* is a discussion course laying stress upon the world program of our church at the present time and our immediate obligations. Resource material is the book by the above title, written by Miss Jessie Trout. An abundant supply of up-to-date information about our work, questions for discussion, and worship services are found in the 207 pages of this book which sells for fifty cents. The book has thirteen chapters; and to adapt it to a six-session study, a grouping of chapters is necessary. The *Year Book* gives information as to this arrangement of chapters. WORLD CALL will carry one month in advance of time for use suggestions for leaders as to the adaptation of material, procedure to follow and information as to current articles with which the course may be further enriched.

Information about standing orders for these and the Latin American packets may be found on page 6 of *The Year Book for Adult Missionary Groups,* on page 36 of the May WORLD CALL, and in the letter and order blank which have been mailed to presidents of missionary societies and missionary chairmen of Councils.

These courses are suitable for simultaneous study; so while trying to decide which one to use, consider the possibility of choosing both. The programs are suitable for general meetings and the discussion course for smaller group meetings and Sunday school classes.

At Work Through the Years

A Series of Programs

For many years the need has been felt and frequently expressed for a series of programs that would trace our brotherhood's beginnings and growth through the years. The purpose then of this series of programs is to acquaint Disciples of Christ with the historic beginnings of our brotherhood, our development and growth through the years, our organization for service, our home and foreign missionary work; to develop understanding of our own work as a part of the task of the world-wide church; and to increase our support of that work.

The first program in the series is titled "Why Missions?" and brings us a dialogue on this theme and two brief talks. See *Year Book,* p. 8, for titles.

Suggestions for leader and material for presentation are found in the packet, *At Work Through the Years.* Worship service is in this WORLD CALL.

Forward in Missions and Education

A Discussion Course

In these days of tremendous need and opportunity it is imperative that we have strong and abiding faith in Christianity as the solution of the world's ills; that we believe firmly in the church as the agency through which mankind can be lifted to brotherly living and order brought to the world; that we recognize Christian missions as the way through which we can bring His Way upon earth. If we believe this we must do something about it. And we can the better do our share if we have clear knowledge of the work that our brotherhood is doing in the field of Christian missions and education and of the urgent needs we face. In these statements we find the purpose of the course, *Forward in Missions and Education.*

"Home Missions" is the title of the first session in which we shall seek to lead our groups to a fresh belief in the world mission of the church; to face the needs of our homeland fields, Canada and the United States; to understand what home missions is accomplishing in the maintenance of churches and institutions; to accept the call to more adequate support of these Christian enterprises.

Four chapters have been combined for this first study, the heaviest assignment of the course. Because of this the session will be given over largely to talks. Discussion will be held to a minimum. Other sessions will give more time to discussion. As leader you will want early to read the Foreword and first four chapters of the text and the outline for study as given in the *Year Book.* Assignments should be made at once for the reports and the worship period. The following suggestions are given. Page references are to the textbook.

1. Call to Worship and Hymn, p. 169.
2. Leader's Introduction. For this you may care to use some of the above statements and the "purpose of study" as given on p. 5. This statement may include the plan for the entire six sessions.
3. You are ready now for a brief consideration of "Christianity vs Chaos." Hold this down to a minimum as the chapter is to be used more fully in the sixth session. Give in your own words the contents of the first four paragraphs on p. 9 and the quotation on p. 8 and let that be the introduction to a talk on "The Disciples of Christ Believe in the World Mission of the Church."
4. Report, "Seeing America's Need," chap. II. Discussion questions 2 and 3, p. 172.
5. Report, "Churches for the Unchurched," chap. III. Use the map, "The Work of the Churches Through The United Christian Missionary Society." (Order from 222 Downey Ave., Indianapolis, Ind. Price, 25c.) From recent WORLD CALLS and *Christian-Evangelists* get information as to what has happened to the Japanese Church and where our Japanese brethren are now worshiping. Discussion topic 4, p. 174.
6. Report, "Institutional Missions in America," chap. IV. Use your map.
7. Your summarizing word may dwell strongly upon the urgent needs for more money to increase our work among men in service and groups especially affected by war, particularly the Japanese in both the United States and Canada.
8. Worship, using the service on p. 173 and inserting, if desired, following the Scripture, the reading of the "Contemporary Commandments of Social Righteousness," p. 175.

Looking to the next session make the assignment suggested on p. 177. It will be an important feature of the study.

Youth and Missions

What Shall We Study?

SOMETIMES conditions in the world are such that a certain country or theme for study looms up as more significant than all others. Sometimes conditions are such that many, many themes or countries are of extreme importance. And one of these latter times is upon us!

Around the world we could go, naming countries about which all of us need more information than we get from daily papers and magazines. India? Yes, indeed! China? Certainly! Japan? How important! Latin America? Yes, we need so much to fortify our minds against false propaganda regarding all these!

Mission study has a particularly important role to play at this point. Missionary books and materials seek to help us understand other people, why they act as they act, what problems they face, their needs, our relationships with them. They seek to give us the kind of knowledge which is the basis of understanding, without which there can be no lasting peace in the world. Mission study was never more important than now.

While last minute study courses are not available on all countries that are making the headlines these days, there are basic materials and good books for all the larger countries, particularly, that will give any group a background of information and understanding. State secretaries of missionary organizations-education and national workers in the department of missionary education of The United Christian Missionary Society are always glad to acquaint groups with these study possibilities.

Important Themes for Today

When we contemplate mission study not only do many countries clamor for our attention today, but so do areas or themes like human rights, race, world government, brotherhood. Perhaps no two themes for mission study were ever chosen by the Missionary Education Movement at a time when they were more significant than the themes, "Christianity and Democracy in America," and "Christians and World Order." Many groups have been stimulated as never before by their study of them. Because of their continued timeliness we recommend that all youth groups that have not studied these themes do so now. It is our conviction that there is nothing any more significant. Therefore, the letter announcing themes for the new missionary year is again calling your attention to these themes and giving full information about the packets. If your president or adviser has not received this letter write for one immediately.

For those groups that have studied democracy and world order the past year, the letter announces a new packet about our missionary work around the world. This packet contains the book, *Forward in Missions and Education,* and a pamphlet of suggestions for organizing a course of study based on the book. The course provides for three programs on work in the United States and three in foreign fields. However, because of the comprehensiveness of the resource material, a group may exercise much freedom of choice. Those particularly interested in India, for example, can spend more time on India. Those particularly interested in what our church does in the United States can give more time to that.

This packet, *Our Work Around the World,* is for seniors and older young people, and sells for 65 cents. The usual reduction is made for standing orders for the year. The other packet of the combination is on Latin America. It contains a copy of *Fun and Festival from the Other Americas,* and an abundance of resource and guidance material. It sells for 65 cents alone, but with *Our Work Around the World* the price is $1.20.

Prayer for Peace

When comes the day, O Master,
That hate and strife shall
cease,
And from earth's farthest corner
Shall swell the hymn of peace?
When shall law follow chaos?
When love defeat the sword?
Thy gracious heavenly
Kingdom—
Haste Thou its coming, Lord.

—From a hymn by a Japanese Christian

Junior High Study Courses

The excellent materials for junior high youth on the themes of democracy and world order were so late coming from press last Fall that many junior high groups did not use them. If your group is one of these we urge you to order a copy of *Brothertown* (cloth, $1.00; paper, 60 cents) and one or more copies of the leader's course, *Living Together in Today's World* (paper, 50 cents). *Brothertown* contains stories on the five units of work contained in *Living Together in Today's World,* as follows: family, community, government, Christian patriotism, and world order. Missions at home and abroad is integrated throughout.

Junior high groups desiring to study Latin America have particularly intriguing experiences ahead of them in the course, *Pedro Opens the Gate,* by Alfred D. Heininger (50 cents). This leader's guide contains a very rich selection of activities and projects, suggestions for programs and discussion, as well as valuable background material. Pedro opens not one but several gates: gates to understanding, to freedom, to friendship, and to cooperation with the people of Mexico.

A particularly fascinating book on Mexico should be read by all junior highers as they study *Pedro Opens the Gate.* It is *The Traded Twins* by Robert McLean, author of the ever popular book, *The Flying Boat.* (Prices: cloth, $1.00; paper, 60 cents.) We recommend all these materials with great enthusiasm!

WORLD CALL and *Highway* will help to give the background about our own work not covered in these interdenominational courses. *The Handbook of The United Christian Missionary Society* or *Forward in Missions and Education* are additional sources of such background material.

Missions in Conference

Make certain that someone who attends conference from your church takes one of the missionary courses. If you are studying democracy or world order or *Our Work Around the World,* or Latin America there are courses that will give you very direct help, as follows:

"Working for Democracy"

"Working for a Just and Durable Peace"

"The World Program of the Church"

"Building a Program of World Friendship"

The first three are content courses, but the methods used by the instructor and the information presented will be very helpful. The last course is a "how" course. In it you will get specific ideas about how to plan a study of Latin America. Another course directly in the missionary field is "The World in Which We Live."

Not all of these courses will be offered in your conference, but it is very likely that one or more will be. They are extremely significant. Don't miss them! Get your notebooks filled with good ideas that you can bring home and use.

Radio Programs of Interest

The National Broadcasting Company announces two program services that are of interest to us as we look forward to our study of Latin America in 1943. One of these which began early in April is a permanent "Inter-American University of the Air." It is designed to bring together the backgrounds of all the American nations, their colorful histories, their rich traditions and cultural ideals, their geographies, and the dramatic records and deeds of their great men.

The other program is entitled, "Down Mexico Way." It is designed to increase interest in the Spanish language through the medium of music and drama. It is being presented on Saturdays, 4:00 to 4:30 p.m., E.W.T. Folk music, semi-classical songs, together with the popular tunes of Mexico, are combined with original dramatic sketches patterned against the backgrounds of the various Mexican regions.

Look up these programs and listen in!

Missionary Worship Service

Theme: The Missionary Message of the Bible

IN THE midst of world-wide confusion, Christians must have a world view of the Christian task, secure faith in Christ as the solution of the world's every ill, constant zeal in making his way known and followed. But faith sometimes falters. Doubt creeps in. And so we turn to the Bible which is "missionary in tone and import" and choose for our year's devotional studies the theme, "The Missionary Message of the Bible." These studies which will appear monthly in WORLD CALL are recommended for use by missionary societies, councils, women's service organizations, Sunday school classes, and men's meetings. Inspiration for the series comes from the new book, *The Missionary Message of the Bible,* by Julian Price Love. Missionary groups are urged to buy this book for reading and study. Order it from The United Christian Missionary Society, 222 Downey Ave., Indianapolis, Ind. Price, $2.00.

The Bible and Its World View

July

(Arrange the worship center on a table that will not be used otherwise. On the table place a large open Bible and beside it a globe of the world. Colored ribbons may mark the day's readings and extend from the Bible to the globe to which they may be fastened. Offering baskets may be placed on the table and returned to it after the offering is received.)

Worship Sentences

Wait for Jehovah:
Be strong and let thy heart take courage;
Wait thou for Jehovah.

Thy word have I laid up in my heart,
That I might not sin against thee.

Be still and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth.

Nations shall come to thy light,
And kings to the brightness of thy rising.

O come let us worship and bow down
Let us kneel before the Lord our Maker.

The Singing of Hymns

(If possible have one stanza each of several familiar hymns, sung without books or accompaniment.)

"Jesus Shall Reign Where'er the Sun"
"O Zion Haste, Thy Mission High Fulfilling"
"We've a Story to Tell to the Nations"
"In Christ There Is No East Nor West"
"Blest Be the Tie That Binds"

Time of Prayer

When the disciples made request of the Master, "Lord, teach us to pray," he said, "After this manner pray" and taught them a prayer that is truly universal, teaching the fatherhood of God and the brotherhood of man, and revealing to us his supreme desire that all nations might come to know him. Shall we pray together the Lord's Prayer.

Scripture Reading: Lev. 19:34; Matt. 28: 18-20; 1 John 4:10, 11.

Hymnic Response: "Lord, Speak to Me That I May Speak." (One stanza sung without announcement.)

Leader's Meditation

In the Scriptures just read we have caught and held for a moment the very spirit of God, his divine compassion for all mankind, and his plan that all people shall come to know him. In the first reading we see how the Hebrew people, clannish, aloof, wanting to keep to themselves, were led to think sometimes in terms of the "stranger that dwelleth with you." The second reading gives us Christ's great commission to all who are his disciples. The third speaks to us of love for all mankind, love that is impelled by God's love for us. From earliest chapters of Genesis to closing ones of Revelations we find this missionary note.

"Let us make man in our own image," spoke the great Creator's voice, thus affirming that mankind is one. "Through thee shall all nations of the earth be blessed," was the promise to Abraham. And from Revelations we learn of "the angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The Bible gives us unmistakably a world view!

Our great missionary leader, A. McLean, in *Where the Book Speaks,* published in 1907, says: "The missionary idea runs like a golden cord through all revelation. In Genesis we have the promise of a Saviour; in Revelation we have the beatific vision of a world evangelized and redeemed. The New Testament was written by missionaries who were in the thick of the fight. They had a missionary purpose in mind. They wished to enlist all mankind under the banner of Christ and to teach the enlisted to observe all things whatsoever Christ had commanded."

Throughout the Book we are impressed with this thread of unity, with the growing consciousness of God's plan for the ages. The pages of the Bible are filled with a spirit that is ecumenical, with injunctions to go to the uttermost parts in a ministry of loving service. These teachings we must read and study and repeat over and over again until His will becomes our will and we hold the whole world in our hearts, inflamed with a holy passion to share Christ's message with all mankind, a passion that will not let us rest except we give ourselves wholly to the world-wide task of bringing his way upon earth.

Prayer: Thanksgiving for God's goodness to mankind, for the Bible which reveals his plans for his world and his promises to us. Petition that we may be true to his commandments, faithful in carrying the good news to all mankind, equally loyal to our near and our far opportunities. Intercession for all Christians the world around that they may be faithful in times of testing and radiant witnesses for Christ.

Echoes From Everywhere

Love Offering Day

I wish you could all have been in church here for what we know as Love Offering Day that is observed once each month. On that day our offering for others is presented. Sometimes it is to help a neighboring church erect a building; sometimes it has been for the Hendersons interned in Germany; sometimes it is Bible Sunday, or for some other particular purpose. Yesterday, as usual, the preacher asked the audience to come forward in single file to bring their offerings to the front of the church. One mother came with a small child in her arms and three year old twins walking just ahead of her. When they came even with the door, they wanted to go outside but she guided them back into the aisle with a wiry little stick which she carried. After they had placed their love gift in the box and came back to the door again, they wanted to go outside, but the mother urged them back to their seats. It was a beautiful thing.

Another beautiful sight was a blind man who needed someone to guide him up the aisle. The doctors have recently told him that nothing could be done for his sight, but he has not become discouraged or disheartened.

—RUTH MUSGRAVE.

Bolenge, Congo Belge.

D. V. C. S. in Asuncion

A three-week Daily Vacation Bible School was conducted by Miss Laura Mai McDonald, Asunción, Paraguay. She was assisted by Miss Martha Gibson, Sra. de Perrot, Srta. Enciso, Mr. Lemmon and Mr. Norment. The school began on December 1 and closed with a Sunday evening Christmas program held on the church lawn, at which about a hundred people were present. The children, in their handcraft classes, made clothing and playthings for the children at the leper colony. The school was small, but excellent work was done. We feel that it will have been the beginning of much finer things to come.

—M. L. NORMENT.

Asunción, Paraguay.

Birthday Celebrations

A happy occasion for the Aguascalientes Church in Mexico was the celebration of the pastor's birthday in the parsonage on the night of February 2. Mrs. Andrade invited the members of the congregation to the cleverly planned party. The Woman's Missionary Society sponsored a luncheon at the church in honor of Mrs. Andrade's birthday on February 26. Miss Elma Irelan was honored on the occasion of her birthday by many gifts and messages which included over a hundred calla lilies.

School Off to a Good Start

Classes have started off in a splendid way in Colegio Internacional. Enrollment is considerably better than last year. We have 19 in the kindergarten, 177 in the primary school, and 168 in the secondary, a total of 364. With the help that we are able to give in a financial way this year, a teacher has been secured to care for the big study hall. We still need to get help for the English in the primary grades. There are 25 girls in Mary Lyons Hall as compared with 14 last year; and probably 49 boys in the Frances Allen Building.

—ROBERT LEMMON.

Buenos Aires, Argentina.

Chinese Refugee Students Send Gift To London Bombing Victims

Chinese refugee students and teachers, many of whom live in mud huts and sleep on bare boards, have sent a gift of $960 in Chinese currency for relief use in the churches of England. The gift was sent by Dr. Francis Cho-Min Wei, president of Central China College in Kunming, to William Paton in New York, secretary of the new British Council for Churches, for transmission to London. Dr. Wei called the gift "a token of Christian sympathy and fellowship."

The sum represents contributions from faculty members and students of Central China College and Canton Theological College, both "universities-in-exile." The givers are a part of a refugee group of approximately 52,000, who evaded capture by marching 1,500 miles from the east into the remote western provinces of China. They are pursuing their studies under severe hardships.

—UNITED CHINA RELIEF.

Hidden Answers

1. Are adults responsible for attitudes of little children?
2. How many churches do we have in Jamaica?
3. What are the British churches doing now in preparation for the future?
4. Describe what has been done for Mexicans of San Antonio.
5. Tell the story of Grandma Robles.
6. How nearly has the Emergency Million reached its goal?
7. How have the printed Scriptures reached China?
8. In what way have the problems in Belgian Congo changed?

Message from Mr. Masih

You will be glad to know that since our arrival here we have had twelve baptisms from the non-Christian people. According to the reports here, this is better than the five years preceding this one, all taken together. We have also had at least twelve baptisms of young people from Christian homes. This is very encouraging to us.

Both of our children are in school. Prem is a Junior in the Christian High School in Jubbulpur. He will be 15 in June. Sunuti is in first English in the Burgess Memorial Girls' School in Bilaspur. She will be 12 in July.

—S. M. MASIH.

Fosterpur, via Mungeli, India.

Easter in Rural Mexico

Mr. Huegel was with us for pre-Easter week. His preaching brought forth fruit from several years of work. Eleven people made their confession of faith. People from other ranches are included in the eleven. El Dia deLas Lamas, a special Catholic mass, was held for those who attended our church. It was celebrated with wailing and weeping. We noticed the absence of two families who are being punished because of coming on other occasions; otherwise the attendance was more than it had ever been. Sunday was the day of greatest interest when Mr. Huegel presented the plan of the crusade of placing a Gospel in every home. The challenge was accepted almost 100 per cent. Those who did not accept it were mothers with tiny babies, but who expressed their interest.

—FLORINE CANTRELL.

Ciudad Garcia, Mexico.

Back in Paraguay

I cannot express the feeling I had when I went into the new Asunción church for the first time. There was joy and awe and contentment all mixed together. It is such a lovely little church (and not so little either). Of course, in comparison with some of our big churches at home and big cathedrals, it is just a little chapel. How I wish Mrs. Allen could see it! She would be so happy.

It is heartbreaking that it is so hard to get people interested. Mr. Norment works very hard. Those who do come are very regular. The Christmas and Easter services were delightful. Thursday night before Easter there was a communion service for the English speaking people. I stayed with the girls so Martha Gibson could go. Then I went to the Friday morning service in Spanish. On Easter Sunday there was a good audience and a nice service. Mr. Norment preached a fine sermon, and at the close Martha sang, "Open the Gates of the Temple."

—MRS. ROBERT LEMMON.

Asunción, Paraguay

In Memoriam

Mrs. O. A. Cripps, February 21, 1942, Hamilton, Montana. Active member of missionary society. Loyal, faithful and conscientious in all Christian work. Age 56.

Mrs. C. L. Voils, February 11, 1942, Verdon, Nebraska. Charter member of Christian Church and of missionary society. Devout Christian, faithful to her church, Sunday school, and missionary group. Age 80.

Mrs. Katherine Martin Updyke, March 31, 1942, Berthurd, Colorado. Devoted church member for 67 years. A tither, Bible school teacher, and missionary society worker. Last years spent in Neosho, Mo. Age 82.

Mrs. Louise Finch, April 1, 1942, Eugene, Oregon. Devoted member of First Christian Church, active in many branches of church work. Member of the church board. Age 69.

Mrs. Ethel Jackson, March 21, 1942, Eugene, Oregon. Faithful member of First Church. A mother who led her children to Christ. Active in missionary work. Age 56.

Mrs. Nancy Beever, April 9, 1942, Oakland, California. Faithful member of Fruitvale Christian Church, Bible school class, and missionary society. For 25 years she prepared the table and emblems for the Communion Service. Age 83.

Mrs. Myrtie Bunyan, April 6, 1942, Canton, Pennsylvania. A loyal member of Church of Christ and missionary society.

New Church at Berisso

At Berisso in Argentina, near Buenos Aires, Señor Garcia, one of our ministers in Buenos Aires, has had wonderful success in a rural church. Señor Garcia has built this new church from his own funds, and those he has been able to secure from friends. The lot next to the church belongs to Señor Garcia also, and is the site for the pastor's home later. The Garcia family now lives in rooms at the back of the church but they are not at all adequate.

—J. D. MONTGOMERY.

Buenos Aires, Argentina.

Musician in Congo

A Congo member of the faculty of the Congo Christian Institute has composed words and four-part music for five hymns which are a pleasing composite of the Negro spirituals, African canoe songs, and the more formal hymns of the older church. He is perhaps the first Congolese to be able to create this strange but pleasing composite. He worked out the four-part music and wrote staff notations while seated at the organ, then he trained the school male quartet to sing these numbers. Two of these songs were well received at the musicale given during the Biennial Conference of the Mission.

Helps for Leaders of Junior Groups

Because the July-August issues of "World Call" appear in one issue, we are including in these pages your materials for the study for July plus a part of the materials for your use in the August study. The children's materials for the "Time to Read" unit will appear in the June 28, and the July 5, 12, and 19 issues of the King's Builders Section of "Junior World." The first session plans for the "Palestine of Long Ago and Now" study will appear in the July 26 issue of that Junior paper.—Mabel Niedermeyer.

Time to Read

By Lucy King DeMoss

THIS unit on "Time to Read" should help Juniors to attain a sincere appreciation of books and their authors and all the unknown workers whose labors go into the publication of books, story papers and magazines. It should lead to a knowledge of the service given by public, school, and traveling libraries, and to the value of the printed materials they use in their church and day school work.

There are some definite things that may be done as a part of this unit's work:

1. If you do not have a public library in the community or a permanent church library, you might plan a Junior library for the summer. Books from your State Library, your public library, or from a traveling community library may be borrowed. Perhaps you can purchase one or two and the Juniors can loan their personal books to one another through this library of their own.
2. Make a book of stories from *Junior World* and other sources including stories and poems which the children may write, to be given to a sick child or sent to a children's hospital or home.
3. Send books and pictures as gifts to the Southern Christian Institute in Mississippi for their traveling library. These may be books of their own the children wish to give.
4. Make a book telling the story of the publication of *Junior World*, using the pictures and information published with this study, and stories, poems, and articles clipped from an issue of this paper.

Books for Children's Reading:

The Earth for Sam, by Reed W. Maxwell
Our Wonderful World, by Frances Olcott
The Stars for Children, by Gaylord Johnson
10-cent books on birds, flowers, stars, and trees.
10-cent series of The Wonderful World of Science
10-cent books on Wool, Steel, Coal, Oil, Glass, Paper, Lumber, Houses, Milk, Wheat, etc.
Foods America Gave the World, by A. Hyatt Verrill
Books on missionary reading list.
Books on theme of World Friendship and children of other lands.

Send for a copy of "Toward a World Christianity—a Reading List" to The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

July 5—The Magic of Books

Your purpose today will be to guide the Juniors to appreciate the people whose labors produce the books and story papers which they read and to see the contribution which books and printed material may make to their own lives.

"Wings for Words" by Duncan McMurtrie, the story of Johann Gutenberg and the printing of the Bible, and "Here is a Book" by Marshall McClintock contain helpful suggestions for the discussion. These may be found in most public libraries. The book entitled "Paper" found in the ten-cent stores will add to the story of Gutenberg.

You will need to guide the program plans. Help the Junior prepare his brief introduction to the study.

The Scripture for the meeting is particularly significant. Talk it over with the child who is appointed to read it. See that he understands what it means.

Be prepared to guide the Juniors in their selection of work to be done during the work periods of this study.

Session Plans

Hymn—All Things Praise Thee, Lord Most High.
Junior Leader's Talk (Introducing the new program)
Talk on Books and Book Making—Adult leader or Junior Discussion
Call to Worship—Make a joyful noise unto Jehovah. Serve Jehovah with gladness; come before his presence with singing.
Hymn—Joyful, Joyful, We Adore Thee
Scripture—Proverbs 20:11, 12
Story—How the Bible came to be the first printed book.
The Offering Service
Prayer by Junior Leader
Work Period

July 12—We Learn About Our World

This session should give you a rare opportunity to lead the children to the thought that God, the Creator, who made heaven and earth, is still at work in his universe, and that he gives each generation the responsibility of keeping the world beautiful and useful.

Provide books or magazine articles for the children who will give the reports today. *The Wonderful World of Science*, 10-cent series, and other 10-cent books will be helpful here.

In the discussion get from the children their experiences in their school science studies. However, both in the discussion and in the worship period the emphasis should be that through reading and study and watching the wonders of God's world we come to know him better and understand his plans for the world.

Session Plans

Quiet music—
Song—All Creatures of Our God and King, or This Is My Father's World
Scripture—Genesis 1:20-23; Psalm 118:1
Some Thoughts About God and His World—(By a Junior)
Prayer Song (softly)—For the Beauty of the Earth
Story—Stars in July
Reports—Four Juniors
Discussion—(Led by Adult leader)
Prayer—(Junior leader)
Offertory Service—
Work Period

July 19—We Travel in Far Places

Children are hearing on all sides prejudiced, unkind, often ignorant remarks about people and countries. Today you will have the opportunity to create in the hearts and minds of your Juniors better understanding, sympathy, and forgiving love for people everywhere.

This session calls for books about children in other countries. Have a number of missionary books if possible on your browsing table today. *Far Round the World* and *We Gather Together* by Grace McGavran, and *Missionary Stories to Tell* and *More Missionary Stories to Tell* contain excellent story material.

In the discussion direct the children's thinking to the idea that children the world over like to read. They have story books, different from theirs, but quite as interesting to the children who read them. It is a good time to say that the missionaries in many countries have taught thousands of boys and girls to read, who would never have known except for them. Except for the missionaries, these boys and girls never would have known the thrilling stories in the Bible.

Guide the children in the activities they have begun. They will need your encouragement and help.

Session Plans

Work and Planning Period—
Quiet Music—
Scripture—Philippians 4:8
Hymn—All Things Praise Thee
The Call for a Story
The Story (to be selected)
Hymn—With Happy Voices Ringing
Call for a Story
The Story
Hymn—We've a Story to Tell to the Nations
Story
Discussion of Stories—(Led by Adult leader)
Prayer by Junior Leader.
Offertory Service—
Examination of Book Gifts for S. C. I.

July 26—We Share Our Books With Others

The theme of this session is also an expression of its purpose—to lead the children in sharing their books with others. This can be done through their gifts of pictures and books for the traveling library at the Southern Christian Institute which can be packed for mailing today, and also in their completed plans for their own summer library through which they will loan their books to one another. You will need to help complete plans for both of these projects today.

Although this is the last session to be devoted to this study, it may be the beginning of a delightful project in directed reading for your boys and girls, that will

lo much for their cultural advance. You ıre to help the Junior leader prepare a ist of books for the children's reading luring the months ahead. Consult your ›ublic library, examine books available at he five- and ten-cent stores, and if posible, be prepared to give brief reviews of ıeveral books on the list you are recomnending. "Toward a World Christianity —A Reading List" has a section on chilıren's books well worth a child's reading.

It is suggested that you lead the disussion. Be prepared to point out some ›f the things the children have said and lone.

The children may need help on the itany. It is far better if they are encourıged to write their own. An excellent way to do this is to get from the group xpressions of their interest in the idea ›f "sharing." List these expressions on he blackboard, discuss them, and choose ınd arrange in order those that seem to he group to say what they want to say. Decide on a group response, and the litany is made.

Session Plans

Quiet Music—
Hymn—America the Beautiful
Prayer—(last verse of America, softly)
Play—A Book Is More Than Paper and Ink!
Review and Discussion
Hymn—Father, Lead Me Day by Day
A Litany
Offertory Service
Final Work Period

Palestine of Long Ago and Now

By Mabel Niedermeyer

INTRODUCTION

THIS is a five session course of study designed to guide Juniors in a study of certain familiar Old and New Testament events linking them up in a definite way with a study of the land and the peoples in which and among whom they took place. It will major on the life and teachings of Jesus for the most part, and call attention to certain conditions which exist in Palestine today.

Objectives

This study should lead the boys and girls to:

(1) An appreciation of Palestine as a real place where some of the events of the Bible took place and where Jesus lived and worked; (2) the ability to identify and connect certain cities and places with events in the life of Jesus; (3) a knowledge and understanding of Palestinian life, customs and traditions which give meaning to the teachings of Jesus; (4) an appreciation of the old and the new in Palestine today; (5) a deeper appreciation of and loyalty to Jesus as the result of this study of the land in which he lived and worked.

The Children's Background for This Study

The Juniors in your group may or may not have the following background of interest, knowledge, and experience as they begin their work together:

(1) Hazy or clear-cut ideas about Palestine as a geographical place in the world today; (2) a limited knowledge of Jesus, his life and teachings; (3) acquaintance with pictures of life today in Palestine as published in the *National Geographic, Life,* and other periodicals; (4) little or no acquaintance with shepherd life; (5) a limited knowledge of Hebrew customs and practices of Jesus' time or of today; (6) familiarity with biblical pictures showing certain events in the life of Jesus; (7) familiarity or lack of familiarity with hymns which express phases of Jesus' life in Palestine; (8) an interest in and knowledge of map making; (9) an interest in travel and exploration of unknown places.

Suggested Plan of Study

The children's materials suggest that the children divide into groups for study and report on certain phases of the study each week. This study will include a consideration of the cities discussed each week and the Bible events which took place in those localities together with some idea of life there today. This plan is advisable even though the membership of the group is small, for much more can be accomplished through this method than would be possible were the whole group to study all phases of the work.

The plans carry suggestions for special features in the worship services. A worship committee may carry through the entire study, or different Juniors may be appointed from week to week to take charge of this service.

The suggested activities for this unit also include the following:

1. Making an out-of-door map of Palestine in the church yard. This is a project of particular interest to boys, and could be made a mid-week activity of the group.
2. Making a series of nature books of Palestine—a book of flowers, one of trees, and one of grains and cereals.
3. Writing letters to friends telling them about the cities and villages which you study.

Helpful Resource Material:

The World in Which Jesus Lived, by Matthews

The Country of Jesus, by Margaret Wrong

Living Where Jesus Lived, by Emma Ross

Journeying Through Palestine, by Fosdick

Discovering the Lands of the Bible, by Hazelwood

Days and Ways, by Mamie Gamoran. (A study of Jewish feasts and holidays.)

Good lesson quarterlies dealing with Palestine and the life of Jesus.

Bible pictures from *Graded Lesson* sets or other good sources.

Pictures of Palestine today as found in *National Geographic, Life,* and other magazines.

August 2—In and Around Jerusalem

During today's session it will be your purpose to stimulate an interest in this study, to help the Juniors appreciate Palestine as a real place, to see certain events of the Old and New Testament in their setting in Jerusalem, Bethlehem, and Bethany, and to gain a deeper knowledge and understanding of some of the outstanding events in the life of Jesus resulting in a new appreciation of his life and teachings.

Session Plans

As the Juniors Arrive—A consideration of questions concerning Palestine.
Introduction to the Unit—(Led by Junior leader).
Study Period—(By four groups of Juniors).
Report Period—(Of the individual group study).
Work Period—(Led by Adult leader).
Closing Worship—(With a living picture of the Nativity as the center of the service. Planned and arranged by the Juniors).

You will need to help the groups today as they prepare their reports, giving particular help to that group which will study Jerusalem. Read the chapters concerning the building of the Temple in Jerusalem, and have those facts in outline form for the Juniors. (1 Kings, chapters 6-9.)

Because of lack of space it is impossible for the children's plans to include resource materials for the Palestinian group to study. You will need to supply this group with resources which give information concerning the size, climate, topography, location, and vegetation of the land. These facts are available in any good geography and lesson quarterly.

The worship committee, if one is appointed, will also need some guidance from you as they prepare for their "living picture" today. This need not be elaborate. Consult Bible pictures for costuming. The scene can be prepared behind a set of screens at the front of the room before the service. Guide the participants in making as little disturbance as possible as they retire and prepare for their worship service. Help them to see that the element of reverence is necessary throughout as they dramatize this beautiful scene. The characters will maintain their pose throughout the entire service.

Shepherds in Palestine today as of old

Jubbulpore Report

DURING the past year, in addition to baptisms of Christian children, we have had eight baptisms from among non-Christians. Early in the year there were three young men, two of whom work in the Gun Carriage Factory. About Easter time the grown son and daughter of one of our new Christians came into the church. Then just before Christmas we baptized the old mother of one of our recent converts. This will be a great relief as she had formerly given them a good deal of trouble over the difference in religion. About the same time a young man of the army came saying he was from Ranchi where he had been under Christian instruction and now wanted to be baptized. We have tried to make a weekly visit to him and some other Christian soldiers in their barracks about five miles from town. Just after Christmas we baptized Achelal, a young man of the same sweeper group from which there have been so many converts in Jubbulpore.

In these days our Christian Endeavor group is a source of a good deal of satisfaction. It claims a total membership of 71, of whom about 50 are now residing in Jubbulpore. Most of the young women are away teaching or in school and are here only in the summer holidays. These are all young people who have gone to work and are now self-supporting. There is also a Christian Endeavor group in the high school hostel for the students.

Our young men wanted some practical work to do so they have taken over the church garden. They help and advise the gardener, and also do some of the work with their own hands. They have organized a choir and lead the singing every Sunday. At their own expense they have fixed up the guest house as a club room and are collecting books for a library. During the month of October they put on an evangelistic preaching program one night each week. They have noticed that some of their members do not give to the church as much or as regularly as they should, so they are making an every-member canvass and will collect the pledges from their own members each month, thus lightening the burden of the church treasurer. The secretary, who is one of the most active workers, only a few years ago was considered rather wild and unstable.

The All Religious Association, of which I am a member, has meetings each year in honor of the birthdays of great religious leaders. In the summer I was asked to give a talk in Urdu at the celebration of Mohammed's birthday. A Hindu doctor gave his talk in English. Just after Christmas we had a meeting in the town hall to do honor to Jesus. A Hindu, a Sikh, a Mohammedan and two Christians spoke to a large and attentive audience. A loud speaker had been installed to enable them to hear better. Mr. Davis, principal of Leonard Theological College, spoke in English on "God's Greatest Gift." I spoke in Hindi on "The Eternal Christ."

In this tense time we find people listening to the gospel message with greater attention and respect than ever before. Large numbers of religious books are being sold. Gospel portions and Christian song books are especially popular.

—FAY LIVENGOOD.

Jubbulpore, India

Books Received

RELIGION HELPS, by Clarence E. Lemmon. The Bethany Press. St. Louis. $1.00.

GABRIEL AND THE ANGELS, by Theresa Townsend. The John C. Winston Co. Philadelphia. $2.00.

ON THIS FOUNDATION, by W. Stanley Rycroft. Friendship Press. New York. Cloth, $1.00; paper 60 cents.

JAPAN, A WORLD PROBLEM, by H. J. Timperley. The John Day Co. New York. $1.75.

THE WORLD'S DESTINY AND THE UNITED STATES. World Citizens Association. Chicago. Price, 50 cents.

THE MIRACLE-STORIES OF THE GOSPELS, by Alan Richardson. Harper & Bros. New York. $2.00.

THE WORLD AT ONE IN PRAYER, by Daniel Johnson Fleming. Harper & Bros. New York. $2.00.

THE HIGHWAY OF GOD, by Ralph W. Sockman. The Macmillan Co. New York. $2.00.

FAR EASTERN WAR 1937-1941, by Harold S. Quigley. World Peace Foundation. Boston. Cloth, $2.50; paper, $1.00.

LITTLE SOUTH AMERICANS, by Nina Millen. Friendship Press. New York. 50 cents.

THE PLACE WHERE THOU STANDEST, by Paul Scherer. Harper & Brothers. New York. $1.50.

DRAGON SEED, by Pearl S. Buck. The John Day Co. New York. $2.50.

Free Liquor Advertising in Movies

ONE HUNDRED AND FOURTEEN current motion pictures have been reviewed in a 1942 survey made by the foundation of liquor propaganda on the screen. The survey gives the following conclusions:

There were a total of 250 drinking scenes in 84 of the 114 pictures. Competent critics adjudged 22 scenes as pure liquor propaganda having no merit in the production of the picture. An additional 14 drinking scenes were used purely for comedy effect, a device greatly approved by the liquor industry, and 22 scenes were used to cover up lack of originality, for while their use was in the main legitimate, far better effects could have been secured without them.

The survey concludes that in 114 films surveyed, the liquor industry secured favorable portrayals of their products in 57. Thirty films in this group had no drinking scenes. Sixteen films presented the drinking of intoxicants in an unfavorable light in portions of the films, but in two of these, however, later scenes were inserted to nullify the original portrayal.

Eleven films used their drinking scenes legitimately to tell their story.

This report comes from the American Business Men's Research Foundation, Chicago.

Dialogue With a Dictator*

Dictator: What's the matter with you?

CITIZEN: I'm tired. There are so many problems to solve in a democracy—so many burdens to bear.

Dictator: Problems? Burdens? What problems?

CITIZEN: Oh, many! The Negro problem, for instance. There's friction between the white and the colored people. Then there's the labor problem—and the problem of corruption in politics. That's a few of them. And I'm an American citizen. They're *my* problems.

Dictator: They're not problems. Let me handle them for you. I'll show you what to do.

CITIZEN: Yes? What would you do about them?

Dictator: End them, of course. End them at once! Your Negro problem is no problem to me. Negroes are members of an inferior race, as I see it. Put them where they belong. They belong in the slave population. As to labor—its highest privilege is to serve the State; to obey. Destroy the unions, I say. Make men work for the wages the State wants to pay and as many hours every week as the State decrees. As to politicians—you elect them, but in my kind of government we don't have elections. I do the ruling, the people do the obeying. I choose my own officers and they are accountable only to me.

CITIZEN: Sounds simple enough. But what about freedom and human rights?

Dictator: Freedom? Rights? What do you care about them? Anyway, what do you care about the *Negro's* freedom and his rights—or *labor's* freedom and its rights? Or representative government? Get rid of them. Stop fretting. Let me do the job. You have only to obey. Then you'll feel better. You won't have any responsibility.

CITIZEN: No, I can't do that. You see, I believe that Negroes do have rights—the same rights I have. This is America and here we believe that all men are created equal in their rights. The Declaration of Independence, one of our fundamental American documents, says that. So does the Constitution. Working men have rights too—and for the same reason. We don't believe in using men as means to an end—in perverting their minds, enslaving their bodies, and warping their souls. Men are ends in themselves, and the State ought to exist for the good of men—all of them. Crooked politicians are troublesome. But all politicians are not crooked, and I'd rather keep free representative government and take a chance with some bad officials who can be retired from office on election day, than to commit my soul and body to a dictator who cannot be retired at all. These are all serious problems, I know. And as I say, I'm a little tired just now thinking about them and trying to solve them. And I suppose that some other people are too. But it's my job to help solve them without sacrificing any man's dignity and freedom. And God will give me strength to bear up, and courage, and wisdom. We can rely upon him, you know.

Dictator: Say, you must be a Christian.

CITIZEN: Yes, that's right, I am.

Exit Dictator.

*From William C. Kernan, Director, Christian Institute for American Democracy, New York City.

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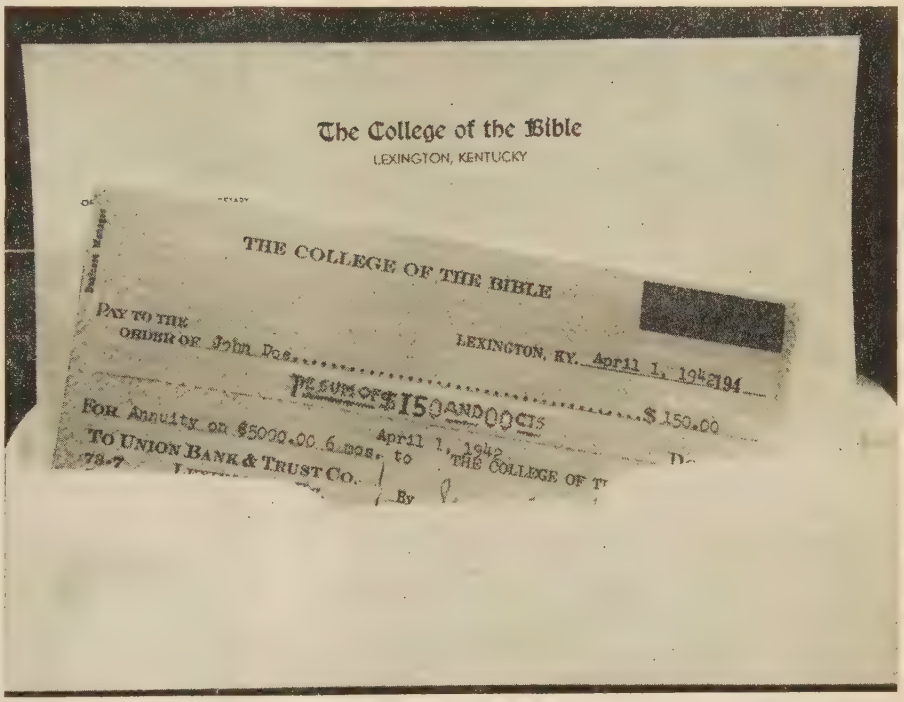
WORLD CALL



Checks similar to the one shown in this illustration go regularly to those holding The College of the Bible Annuity Bonds. In all the seventy-seven years of the history of The College of the Bible no one has ever lost a penny through its annuities. Annuity payments are sent out regularly and promptly.

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The Gift of Selby A. Moran

THE largest annuity gift that has ever been received by The United Christian Missionary Society has become productive through the recent death of the donor, Selby A. Moran of Ann Arbor, Michigan.

In the spring of 1939, Mr. and Mrs. Moran, enroute to Ann Arbor from their winter home in Florida, stopped at the Missions Building and intimated their desire to make such a gift. Later conferences in Ann Arbor consummated their wishes and resulted in an annuity gift of $100,000. During the life of Mr. Moran he wished that no word should be spoken of his generosity, and in deference to his wishes announcement of this generous gift was delayed. By a thoughtful, generous action on his part he has made provision that the United Society shall under no circumstances incur loss through his gift, since he and other beneficiaries are to be provided wholly from the income which the gift provides. Two months ago Mr. Moran passed away in his Florida home. His body was brought to Ann Arbor for burial on January 30.

With his death the provisions made by him are being carried out that Mrs. Moran and certain members of his family shall continue to receive specified benefits, and the United Society also now begins to share. This share of the Society will increase as the family beneficiaries pass away or otherwise relinquish their participation. Ultimately the whole fund and all its benefits will accrue to the United Society.

Selby A. Moran was a devoted Christia layman. His parting gift is one of h most helpful contributions to brotherhoo service.

Book Chat

(*Continued from page* 23.)

Books Mentioned on Page 23

DRAGON SEED by Pearl Buck. Ne York. The John Day Company. Pric $2.50.

THE MOON IS DOWN by John Steinbeck New York. The Viking Press. 188 pp Price $2.00.

CHRISTIAN MISSIONS IN TODAY'S WORL by W. O. Carver. New York. Harper & Brothers. 148 pp. Price $1.50.

WALTER RAUSCHENBUSCH by D. H Sharpe. Introduction by Harry Emerso Fosdick. New York. The Macmillan Company. 463 pp. Price $2.75.

THE CHRISTIAN FAITH by Nels F. S Ferre. New York. Harper and Brothers 216 pp. Price $2.00.

THE COMPLETE SAYINGS OF JESUS. King James Version. The John C. Winston Co., Philadelphia. Cloth $1.00; imitation leather, $1.50; genuine leather $2.00.

Of the 181,253 words in the New Testament, 36,450 are the words spoken by Jesus. All Christians would rank these words as first in importance and value In this little book the gospel story is told with these words in larger type. A unique book.

—G. W. B.

FAMOUS EXPLORERS FOR BOYS AND GIRLS by Ramon P. Coffman and Nathan C Goodman. A. S. Barnes and Co. $2.00

Simply written stories of such men as Ericson, Marco Polo, Lewis and Clark, Livingstone, Stanley, explorers of the Arctic and Antarctic, and pioneer conquerors of the air.

—G. W. B.

WOMAN IN THE SACRED SCRIPTURES OF HINDUISM, by Mildred Worth Pinkham. Columbia University Press. New York. $2.75.

The author goes back through the long history of Hindu scripture to discover the measure of religion's responsibility for child marriage, infant mortality, enforced prostitution, and other ills which have in some way limited the life of the Hindu woman. Quotations are numerous and references given with care. The author points out elements of strength as well as of weakness in the Hindu scriptures.

—G. W. B.

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CHRISTIAN BOARD OF PUBLICATION, St. Louis, Mo.

World Call Book Offer is now in effect

The **Honor Roll** will be compiled after **June 30** mail is received.

The First Day of School!

ACH Armistice Day the Congo Christian Institute in Bolenge begins its hool year with a chapel service at which e entire student body responds to roll ll. The new freshmen are the cynosure all eyes.

In this year's class there are fourteen ung men, fourteen wives and fourteen ildren, who come from Mondombe, onieka, Lotumbe, Bolenge and Congo alolo Mission. For the first time this djacent British Mission has sent a student and his family. To reach the school r the opening day, this man traveled r two days by bicycle, two days by otor launch, one day by canoe and then e six miles from Coquilhatville to Bonge on foot. His wife and three children followed him later by mission eamer.

Another of the new students is one ho was left an orphan and near death uring the first days of missionary occuation of Mondombe, and who was cared or by the missionaries. Having completed the station school and become a edical assistant, he assumed charge of distant dispensary, and from that post as sent by the station to the Institute.

Following the chapel service, students, aculty and guests adjourned to the campus for the annual tree planting ceremony. Starting with the freshmen, each class nd the faculty planted their fruit trees hile all joined enthusiastically in singing variations on "This is the way we plant our tree"—to the tune of "Here ve go round the mulberry bush." All were happy that Mr. and Mrs. Herbert Smith, who were to leave the following week for a six months' vacation in South Africa, were able to be present for the opening services.

As an emergency measure, the Mission has graciously loaned Litele Samuel to the school for this year. He is the traveling religious education worker, a former graduate and a man of stable character and wide experience. Miss Goldie Ruth Wells, and Mrs. Roger T. Clarke, who will be taking her vacation in South Africa on the return of Mr. and Mrs. Smith, are the present missionary staff. The rest of the faculty is composed of four graduates, some of whom have taught here from the early years of the Institute.

At one of the first of the regular Sunday vesper services and following a well-planned worship program, each freshman told something of the circumstances of his conversion. In closing, the leader recalled to the minds of each in the congregation his own Christian experience. Then all reverently joined in singing, "O Happy Day that Fixed My Choice on Thee, My Savior and My God."

—Congo News Letter.

Tragic End of German Missionaries

As THE tide of war began to sweep over the Netherlands Indies, the interned Germans and all prisoners of war were transferred to British India in accordance with the Geneva Convention. During the transport of these German internees from Sumatra to British India, one of the ships was attacked and sunk by Japanese bombers shortly after leaving Sumatra. The preliminary list of victims contains 328 names, including a number of missionaries. The Basle Mission has lost four missionaries: Samuel Weisser, Hermann Reiter, Hugo Schweitzer, Gustav Trostel, besides Friedrich Boger, formerly a Basle missionary in the Cameroons and now in Dutch service, and possibly Karl Riedel, a missionary in Celebes trained in Basle.

The comparatively few survivors include the former head missionary in Borneo, Karl Gottlob Weiler, who was brought back to Sumatra. The other interned missionaries of the Basle Mission from Borneo appear to have reached British India safely.

The Rhenish Mission lost five missionaries, including two superintendents, Neukirchen probably two, Oegstgeest and the Indonesian Church five missionaries in addition to Missionary Boger. The wives and a number of the children of the victims are in Japan because of an exchange which has taken place, while some other children are in Europe. (I. C. P. I. S. Geneva.)

—A. L. Warnshuis.

New York City.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1941 to March 31, 1942, Compared With July 1, 1940 to March 31, 1941

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1940-41	1941-42	1940-41	1941-42
Churches	$193,466.91	$226,623.53	$43,740.26	$24,955.48
Bible Schools	61,439.35	66,331.54	3,867.88	3,196.71
Christian Endeavor Societies	1,420.55	1,687.92	673.27	667.65
Women's Missionary Societies	130,013.34	129,314.15	8,792.09	2,565.47
Councils	95,539.36	105,079.65	5,840.20	2,483.18
Young Matrons' Missionary Societies	5,258.40	4,974.36	209.15	8.88
Guilds	13,618.27	13,883.63	1,419.78	149.72
Circles	3,434.09	3,226.95	117.17	49.28
Triangles	1,183.39	1,096.37	43.00	17.66
Children's Missionary Organizations	1,473.23	1,469.04	229.61	32.11
Unified Youth Groups	640.54	769.31	137.01	1,930.57
Unified Children's Groups	22.30	35.26	13.24	8.42
Individuals	10,960.62	8,833.48	16,371.41	10,997.60
Missionary Organizations Totals	$251,182.92	$259,848.72	$16,801.25	$ 7,236.29
Grand Totals	$518,470.35	$563,325.19	$81,454.07	$47,053.73

[1]Gifts applying on percentages.

[2]Gifts over and above percentages.

Gain in undesignated and specific gifts—$44,854.84.

WORLD CALL

Life Is a Long Climb Without Your Help

all through the year for the youngest to the oldest guest.

The CHRISTMAS OFFERING for BENEVOLENCE

is the backbone of our "bread-and-butter" fund, but is only about one-third enough to maintain these Homes annually.

Our Books Close June 30th!

"Your Giving Is Their Living"

at

HOMES FOR CHILDREN

Child Saving Institute, 619 S. 42nd St., Omaha, Neb.
Christian Orphans' Home, 3033 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, Ohio.
Colorado Christian Home, 4325 W. 29th Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton St., Dallas, Texas.
Southern Christian Home, 1011 Cleburne Ave., N. E., Atlanta, Ga.

HOMES FOR AGED

California Christian Home, 1015 Mission Drive, San Gabriel, Calif.
Emily E. Flinn Home, 615 W. 12th St., Marion, Indiana.
Florida Christian Home, 1071 Edgewood Ave., Jacksonville, Fla.
Illinois Christian Home, 873 Grove St., Jacksonville, Ill.
Northwestern Christian Home, R. F. D., Beaverton, Oregon.
Sarah Harwood Hall, 100 Fulton St., Dallas, Texas.

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1602 Landreth Bldg. St. Louis, Mo.

Defense Measures in the Home

By FLORENCE JANE OVENS*

ARE the children in our own homes ready for any emergency? This, naturally, is our first defense responsibility. It doesn't lessen our readiness to serve in other capacities, in fact it definitely increases our value to the community as a family, and it really is a *must*, isn't it?

Now please excuse the personal form of address in what I have to say. If you can answer the questions satisfactorily, you will be glad I asked you; and if you can't, I'm sure you'll realize that the situation is too serious for you to care just how your mistake has been brought to your attention.

First, just what does that word *must* mean to you and your family? How often, for instance, do you use it when speaking to your children? Do you resort to it so seldom and say it with such confidence that it is sure to bring a quick, smiling and willing response? Or, have you worn it out by using it whenever you wanted a child to put away his playthings, to pick up scraps, or to hurry, or to be a little more careful?

Must implies the necessity for unquestioning compliance. Is obedience in your home a "do as I say" requirement, accompanied by threats of punishment, or is it a dignified provision for safety, trustingly respected? If the children of a democracy have been properly taught, there is no clash, in their thinking, between obedience and liberty. They understand that obedience is the gateway to liberty. If they have been improperly taught, by unpleasant experiences, they think of obedience as a gate instead of a gateway, so they repeatedly feel urged to climb over it or to tear it down.

In a totalitarian state unquestioning obedience is demanded. If boys and girls in a democracy are required to obey in a totalitarian manner how can we expect them to know how to think for themselves later on? How will they be prepared to use the privilege of free speech wisely or to assert their independence in matters that do not involve infringement of our statutes but conform always to both the spirit and the letter of the law?

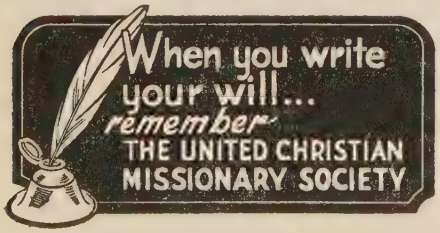
Nevertheless, obedience on the part of the child is very necessary for his own protection and for the protection of all with whom he comes in contact. The proper idea of obedience is best introduced and understood in infancy and early childhood through regularity. If a child's physical needs are cared for with rhythmic regularity a feeling of security develops much like that experienced by an adult coming into a country wisely governed from one where lawlessness reigns.

Don't give a very young child a chance to disobey. He can't disobey if you make no demands upon him. The fact that he knows what you require of him is not sufficient reason for punishing him for not complying. Keep articles you don't want him to touch out of his reach. Remove him from the scene if he is unkind or annoying. This is important. *Don't* allow him to continue to annoy—remove either the child or the cause of his misbehavior.

As the child develops in understanding and need arises, make one or two simple rules. Explain why they are necessary. Attach no punishment to a lapse in obeying them, but make every effort to prevent a lapse. Some children will need more help than others; give them all the help they need. It is of the greatest importance that these simple rules be kept. You may add to them from time to time, but keep them few in number. The children in a kindergarten usually help make their own rules and they like to keep them. As soon as your child is old enough let him have a part in deciding the rules he is to obey.

If you have, in general, followed this method with your boys and girls, you will have no difficulty with them in any stress of circumstances. If you haven't, the *must* for you with regard to preparing them for an emergency, as a defense measure, is urgent. If the children don't obey willingly, begin *now* to teach them. Talk with them; show them the necessity for obedience. Illustrate by the men in the army. It will appeal to them to try to be as watchful and brave as soldiers must be. It takes courage to obey, sometimes, and they *must* obey their rules. Help them as you would the very little child but have respect for their added years and many experiences. Let them help decide what rules are necessary, but be sure to insist that they keep them—every one, and always. One of their rules must be to respect authority, but do not, I beg of you, take advantage of this.

*Editor, National Kindergarten Association, New York City.



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Sunflower Dish Cloths

were sold in 1941 by members of SUNDAY SCHOOLS, Ladies Aids, Young People's Groups, etc. Finest quality cloths. They enable you to earn money for your treasury, and make friends for your organization.

Sample Free to Official.

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The American Bible Society Reports

A DISTRIBUTION of 8,096,977 volumes of Scripture during 1941, which exceeded that of any year since 1931, was reported by the American Bible Society at its 126th annual meeting held on Thursday, May 14, at its headquarters in New York City.

This increased call for the Scriptures, the Society feels, is undoubtedly a direct result of the war. Its service to the fighting men of this country, where distribution is made entirely through the chaplains, and the fact that the Society is the principal source of supply of Scriptures for war prisoners in Europe and elsewhere accounted for the circulation of nearly a half million copies. A dozen languages were required to fill the needs of the European prisoners and refugees. Acknowledgement has been received by the Society's office in Geneva of the receipt of 95 per cent of these war packages.

The new solidarity of the Americas, crystallized by the war, is supported by the continuous demand from virtually everywhere in Latin America for the Scriptures in the common speech of the people. All but one of the Society's seven agencies reported a larger circulation than in 1940.

War-torn China, whose demand for the Bible has never been equalled in any missionary country, cabled the distribution of over a million and a half copies of Scripture. The Society's chief problem there was the maintenance of production and transportation. Unusual measures were taken, however. A tiny New Testament was produced that could be mailed for letter postage. Truckloads of Scriptures amounting to 30 tons were sent up the Burma Road and into Free China. From one section, where the transportation had broken down for many months, a ton of Scriptures was sent by air. Enough books could not be supplied to meet the demand.

American Christians do not generally realize it, but virtually all of Asia, Africa and Latin America are dependent upon the Bible Societies for the Bible; and within Europe and North America there are millions of people who will not have the Bible unless it is brought to them by the Bible Society. The British and Foreign Bible Society is entirely cut off from Europe where it annually distributed over a half million Bibles and Testaments every year before the war. Similar conditions afflict the French, Scottish, and other Societies. As a result, many European countries are almost Bibleless. The Christian people of America have, through the past year, been the only group able and free to provide these needed Scriptures. Their channel for this ministry has been the American Bible Society. If world brotherhood is ever to become the reality it must, American Christians must place in men's hands everywhere the one Book which will furnish the will and power to build such a Society.

Teaching and Preaching in Kulpahar

IN DECEMBER, 1941, occurred the death of three prominent men who were acquaintances of mine.

The first was the Maharajah of Charkhari State, seven miles from Kulpahar. The second was the son of the Hindu doctor of Kulpahar. The third was Madho Singh, the Headman of Kulpahar. All three of these men were under 35 years of age. The Maharajah of Charkhari wasted his life in riotous living, but before he died he repented of his sins and begged folks to tell all his subjects to leave liquor alone and not to ruin their lives in this way.

Madho Singh was loved and honored by all classes of people in the town because of his kindly disposition and willingness to help folks. His long illness made him despondent so he started again to use liquor. In the end it caused his death. Before he died he confessed his weakness in not being able to leave drink alone, and begged his friends never to start using it. He is greatly missed by all of us, and we wish his life might have been spared.

After these three deaths occurred, the District Magistrate asked me to get some temperance instruction started in the schools. So we have obtained three good sets of temperance charts, some books and a manikin and we hope the teachers will soon be so familiar with them that they can really give good instruction to the boys. The Primary teacher has been transferred because he often drank and was not a good example to the boys.

Recently the Principal of the Boys' High School in Mahoba came here to get some books which I wished to donate to the library. He asked for some large pictures on the Life of Christ so that he might put one in each room. He gave me an invitation to come over to Mahoba on January 2 and give a lecture to the boys on the Life of Christ. I was unable to leave my work on that day so I sent Pastor S. L. Ramju to give this lecture. He said he held the attention of the two hundred boys for one and one-half hours, and afterwards all gave him a vote of thanks for coming to lecture to them. We are glad he had this fine opportunity.

In one of the homes I visit in the town is an old lady ninety-five years of age. She is always so happy to see me and begs me to sing her favorite "Jesus" songs. She has asthma very badly so she always asks me to pray to God to take her from this world of suffering.

As I visit among the lowcaste people I find real suffering because of high prices of grain and cloth. I have never before had so many calls for help as I have had this winter. I am glad I have been able to help feed and clothe some of the needy ones of Kulpahar.

—LUCILE FORD.

Kulpahar, U. P., India.

THE Braille edition of The Upper Room is available to the blind without charge, as funds permit. This service is made possible through gifts from friends and others interested in this ministry to the blind. Anyone contributing as much as $2.00 (which pays the actual cost of four quarterly issues) may direct a year's gift subscription to some blind person or to some institution for the blind.

In local congregations also there are hundreds of homes not now using The Upper Room to which it would be a helpful daily guide and inspiration. Why not see that every home in your congregation is supplied with this vital devotional aid?

The Upper Room (circulation last issue, 1,365,550—a new all-time record) is published in English, Spanish, Hindustani, and Portuguese, as well as in Braille.

The July, August, September issue is now being distributed. Order your full requirements TODAY. Pastors and other group leaders may use our consignment plan to purchase ten or more copies of the regular edition to one address at 5 cents each, postpaid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Four years, $1.00; foreign, $1.35. Special envelopes for remailing The Upper Room to boys in the Army and Navy, $1.00 per 100. Send all orders to

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The Prayer School, by Muriel Lester, noted English author and social worker. The technique used by Miss Lester in North and South American groups, sketched in a 44-page booklet especially for pastors and other leaders interested in enriching the prayer life of their groups. 15 cents per copy, postpaid; 12 copies $1.40.

A Pocket Prayer Book, by Bishop Ralph S. Cushman. Total printing first year, 150,000 copies. A helpful guide for cultivating and sustaining devotional habits. 144 pages, imitation leather, vest-pocket size. 25 cents per copy, postpaid; 12 copies $2.50.

Christian Truth for Christian Living, by Edwin Lewis. A book to strengthen Christian faith in days of crisis; 18 chapters on vital topics, dealing in a very practical way with one's relationship to the problems of Christian living. 156 pages, paper bound. 25 cents per copy, postpaid; 12 copies $2.50.

Pictures in The Upper Room; A Study in Devotional Art, a beautiful 96-page book containing reproductions of 20 cover pictures from The Upper Room and their interpretations by Albert Edward Bailey. 25 cents per copy, postpaid; 12 copies $2.50.

The Last Page

One Day

(Tune: Some Day the Silver Cord Will Break)

One day I'll have the voice to sing
Sweet carols to my God and King,
And oh, what joy 'twill be to me
When I can sing, Oh Lord, to Thee!

CHORUS: And I shall sing before Thy Throne
The sweetest songs that I have known.

One day I'll sing and never tire.
Sweet anthems in the heavenly choir
With other voices mine will blend
To sing His praise without end.

While here on earth my soul doth long
To tell its thoughts in wondrous song,
But I find no voice of music sweet
With which to make those songs complete.

One day; till then content I'll be
To ask my friends to sing for me;
But when from earth my soul is free,
I'll sing to all eternity.

—MYRTLE FURMAN.
Missionary to India.

A little girl was about to "speak a piece" in a Children's Day exercise before her Sunday school. The sight of hundreds of curious eyes focussed upon her threw her into a panic of nervousness. Every line she had rehearsed so carefully seemed to fade from her mind. She just stood there unable to utter a syllable.

In the front row her mother was almost as frantic as the child. She gestured, and screwed up her lips as though to form the words which should be spoken, but to no avail. Finally, in desperation she whispered: *"I am the light of the world."*

Instantly the child's tense face relaxed, and a smile beamed from it. Now, with supreme confidence she began: "My mother is the light of the world."

The congregation, of course, rippled with suppressed laughter. Everyone thought the incident was the *funniest* thing! No, not everyone. Some there were who soberly reflected that after all the little girl was not so far wrong. Mothers are the light of the world.—*Nuggets.*

Of all modern notions, the worst is this: that domesticity is dull. Inside the home, they say, is dead decorum and routine; outside is adventure and variety. But the truth is that the home is the only place of liberty, the only spot on earth where a man can alter arrangements suddenly, make an experiment or indulge in a whim. The home is not the one tame place in a world of adventure; it is the one wild place in a world of rules and set tasks.—*The Kalends.*

The Pastor Did Not Call

There was serious illness in one of the families of the church. The members notified the employer that the sick one could not get to the office. They phoned the druggist about the medicine. They called the doctor, and he came over on the way back from the hospital. They even told the newspaper and had a little news item published. But they did not call the preacher. He was supposed to get his information by some means of divination. They expected someone to tell him, and no one did.

When he did not call, the members of that family became very much hurt. In fact, they complained that the pastor did not call, and someone even suggested that "all he is interested in is your money."

Now the moral of this little tale is that, if the doctor is supposed to be notified, and if the nurse is supposed to be called, and if other people are to be told, it is only fair that the pastor be treated in the same way.

—THE CHRISTIAN ADVOCATE.

Literally True

Gentleman (to friend with gout): "Your pain might be worse. You should bear it with Christian resignation."

Friend: "I can assure you I'm not kicking."

Better drive at 40 miles an hour to the picnic grounds, and save life and rubber. Besides, even if you did 80, the ants will be there first.

Thrift Pledge

Prepared by Dr. Emilio M. Javier for the Rotary Club of Manila in his capacity as chairman of the committee on "Thrift Program for School Children."

1. I will earn first before I spend.
2. I will always save a part of my earnings.
3. I will neither incur debts nor borrow anything unless absolutely necessary.
4. I will not spend more than I earn.
5. I will take care of the centavos, for if I do, the pesos will take care of themselves.
6. I will buy only that which I urgently need.
7. I will get the most out of the things I already have before acquiring new ones.
8. I will be moderate in everything. I will dress neatly but inexpensively.
9. I will be thrifty with my time, my energy, and money.
10. I will work hard in my youth and save for an independent old age.

—*Christian Enterprise,* P. I.

Tourist: Do many strangers settle around here?

Tourist Home Proprietor: They all settle. An' them without no more baggage than you have got have to settle in advance.—*Stray Stories.*

A New Testament Eye Test

Mr. Stanbury announced that Jim, George and Charlie had something to tell the company. Jim repeated what his father had told him about picking colored strands from a jumble of wool, when his sight was tested for the railways. George explained what happened when the oculist examined his eyes and prescribed glasses. Charlie related how his brother had to watch colored lights and answer questions before being granted a driver's license.

"Suppose we have an eye test today," said Mr. Stanbury. "I will give you just one New Testament eye test." All the boys read Philippians 2:4; then Frank read the verse from a Moffatt Testament: "Each with an eye to the interests of others as well as to his own."

After discussion, Mr. Stanbury told a story. A certain Padre, serving at Gallipoli where men suffered much through shortage of water, once had only the contents of his water-bottle to divide between forty wounded men. He said to the first, "Drink, lad, but remember the others who want it as badly as you." So he went along the line. "Do you know," said the Padre in relating the incident, "it was the last man who got the most water." Each had an eye to the interests of others.

—G. J. ANDREWS, *The Australian Christian.*

At His Own Game

An American visitor was being shown about the Australian bush, when a herd of bullocks made its appearance.

"What are those?" inquired the American.

"Bullocks, of course," came the reply.

"In America they are three times as big," was the comment.

A mob (an Australian does not say flock) of sheep followed, and again the visitor asked what they were.

"Sheep, of course," answered the Australian.

"Thought they were rabbits," said the American.

At last three kangaroos hopped along.

"What are those?" asked the American.

"Grasshoppers, of course. Beat *that* one, if you can!" came the triumphant rejoinder.—*The Kablegram.*

Did it ever strike you that goodness is not merely a beautiful thing, but by far the most beautiful thing in the whole world? So that nothing is to be compared for value with goodness; that riches, honor, power, pleasure, learning, the whole world and all in it, are not worth having in comparison with being good; and the utterly best thing for a man is to be good, even though he were never to be rewarded for it.—CHARLES KINGSLEY.

THREE MINISTERS AND A WILL

THREE ministers were consulted by a Christian businessman in Missouri about his will. One was holding a meeting in the church, the second was a former minister and the third was the pastor.

When the businessman had his lawyer prepare his will, he designated a share for the protection and care of aged needy ministers of the gospel. He expressed great satisfaction over the "arrangements" he had made.

IN THE process of time, he was gathered to his fathers, and a total sum of $67,640.04 came from his estate to the Pension Fund for the care of aged ministers. For the last three years every check the Pension Fund has sent into Missouri for this cause has come from this estate. To date a total of $49,-791.79 has been thus used.

Truly his works do follow him.
The need continues—825 aged ministers and missionaries are still on the roll, living in 38 states and 11 foreign lands.

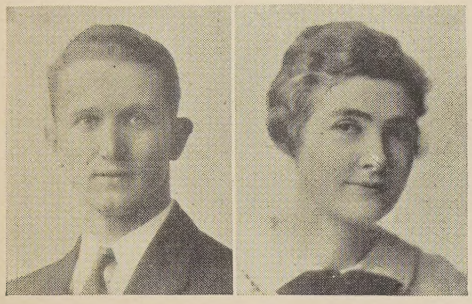
Ministers should advise their members to secure a competent attorney and make their wills. Write liberally into such a will the care of aged worthy pioneer ministers and missionaries.

For further information and pamphlets on wills write

PENSION FUND OF DISCIPLES OF CHRIST

800 Test Building • • • Indianapolis, Indiana

"Men that have hazarded their lives for the name of our Lord, Jesus Christ." Acts 15:26



Mr. and Mrs. Allen Huber, Philippines

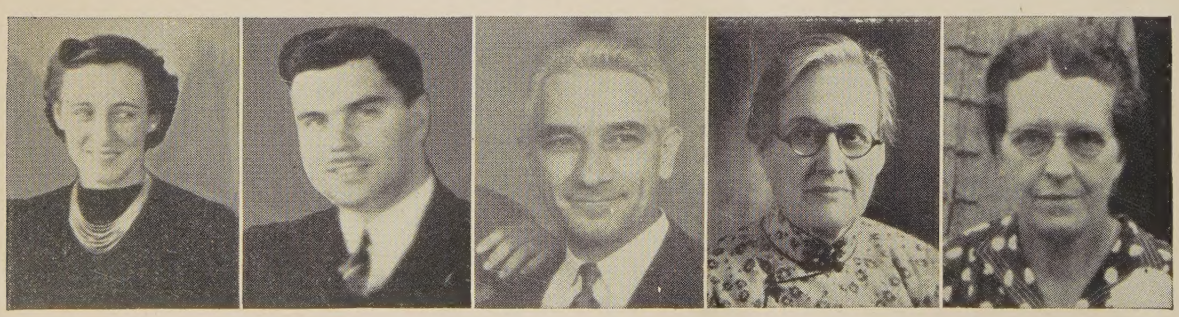
Mr. and Mrs. Lewis Smythe, West China

OUR MISSIONARIES ARE HAZARDING THEIR LIVES FOR JESUS CHRIST

Mr. and Mrs. Joseph Smith, Philippines, J. H. McCallum, China

MATCH THEIR DEVOTION WITH LOVE, PRAYERS, AND GIFTS —JUNE 30

Mr. and Mrs. R. D. McCoy, Japan, Edwin Marx, China, O. J. Goulter, China, Alexander Paul, China



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